

THE HOLY GRANTH

SRI RAG TO MAJH

Rendered into English
by
PROFESSOR TEJA SINGH



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Department of Punjabi Literary Studies
Punjabi University, Patiala

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FOREWORD

Professor Teja Singh's English Translations of the holy hymns had become classics in his lifetime. Especially prized in those days was his translation of the *Sukhmani*, *The Psalm of Peace*. In his later years, he put his hands to a full-scale rendering of the Guru Granth Sahib, the Light of the World. Unfortunately, the work remained unfinished. The incomplete manuscript he left has come to the Punjabi University and we feel greatly privileged to put it into print. The book comprises the first two *ragas* — Sri and Majh — from the Sacred Volume. Translation, as it has been said, is like the wrong side of the tapestry. The threads are all there, but the pattern is missing. To capture the essence and rhythm of *sabda*, the holy Word, is an uncommonly elusive task. But Professor Teja Singh had a rare genius for translation. He had all his life studied and reflected upon the *bani*, inspired utterance, and he combined literary insight with his imposing erudition. Equally, his mastery of the English idiom was unexcelled. His rendering here, fresh and faithful, will, it is hoped, bring to a wide circle of readers the true spirit of the Word, and carry abroad the message of love and harmony which the holy writ embodies. One regret is that Professor Teja Singh did not live long enough to complete the work and bequeath to us a full rendering of the Scripture.

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(1982-86)

PREFACE

The present volume is an English version of the first two *Ragas* of Guru Granth Sahib, rendered by Professor Teja Singh. After the establishment of the Punjabi University, the family of Professor Sahib donated all his published books and manuscripts to the Punjabi University. The University authorities decided to publish his unpublished works and bring out the reprints of his published works. Under this scheme, the task of editing this volume was taken up.

Guru Granth Sahib is not only the most authentic and the holiest scripture of the Sikhs, but it introduces also the spirit of the Bhakti Movement in India and also reveals the quest and mystic experience of man to reach the high domain of God.

The study of this Holy Book was confined only to the Sikhs or those who understand the script and language of the Scripture. It goes to the credit of the western scholars for discovering and unfolding to English-knowing readers the great and healthy message contained in the Holy Book.

Dr. E. Trumpp was the first western scholar who translated some portions of the Holy Granth. Being a biased Christian missionary, his translation was not true to the spirit of the Scripture and as such by any standard, it cannot be called a satisfactory work. Mr. Macauliffe was the second western scholar to attempt the same job. Comparatively his rendering is better than that of Dr. Trumpp but he too could not bring out the richness of the idiom and the spirit of the original. Mr. Macauliffe was followed by Professor Teja Singh. Thereafter the thread was taken up by Dr. Gopal Singh and S. Manmohan Singh who have published the complete translations of the Granth. Professor G. S. Talib too has completed the translation which is in the press. Apart from these scholars, many others had also rendered into English some selected portions of this Granth; prominent amongst these are : S. Nihal Singh Suri, S. Khushwant Singh, S. Sohan Singh, Bhai Jodh Singh, Dr. Tarlochan Singh, etc.

Translation is a very difficult task. Every language has a genius of its own and every word of that language has a cultural, social and religious significance. Every word has its area of meaning and suggestiveness. As such, it requires utmost devotion and untiring effort to translate successfully the works of one language into another with the same effect and flavour. In verse, it is all the more difficult because the spirit of poetry resists translation. This problem is overcome only if the translator has the poetic mind and is at home in both the languages. Professor Teja Singh's mother tongue is Punjabi and he is a Sikh by faith. He is a serious scholar and seasoned writer of Punjabi literature and is also an undisputed authority on the Sikh theology. Therefore, his knowledge of Sikh scriptures and his understanding of Punjabi idiom are of the right temper. On the other hand throughout his academic professional career he remained a devoted teacher of English literature and his command on the language was often quoted as an example. As such, he is at home in both the languages. Therefore, he was fully competent to take up this job. His style has the spontaneity of the poet's mind. With all these qualities and his rich background of the Sikh theology and scriptures Professor Teja Singh's rendering is not only dependable but also quite close to the spirit of the original.

Upto 1952 Professor Teja Singh could go only as far as this book presents his translation work. Thereafter, unfortunately, his health deteriorated and his cherished desire of rendering the whole of the Guru Granth Sahib into English remained unfulfilled.

While editing this volume, the original translated text has been kept intact. The references pertaining to the original text in Gurmukhi script and page-number of the Holy Scripture have been added to make the volume more useful. It is hoped that those interested in understanding the Sikh theology and religious literature, through English medium, will benefit from this volume. Punjabi University is thankful to S. Prem Singh Prem, son-in-law of Professor Teja Singh, for his personal efforts in procuring a copy of the translation.

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INTRODUCTION

1. PREPARATION OF THE BOOK

SIKHISM, as founded by Guru Nanak, was essentially a religion of the Name. In it the most obvious religious exercise was the recitation or the singing of the Guru's word.* Seeing the importance of the practice, many clever persons, like Prithi Chand, the elder brother of Guru Arjan, had begun to mix up their spurious writings with the true compositions of the Gurus and to make them current among the Sikhs. There was a danger of confusion in the creed and the ritual; and Guru Arjun, as the leader and organizer of the Sikhs, felt bound to ensure uniformity of belief and practice among them. He undertook therefore to collect and collate the genuine writings of his predecessors and, adding to them his own, to prepare an authentic volume out of them.

The idea of making this collection was not new. It was inherent in the cosmopolitan nature of Sikhism, and began with its Founder, who during his long tours must have come across many compositions similar to his own. That Guru Nanak had with him the writings of the medieval Saint is proved by the following facts :

Many expressions, sometimes whole lines, are the same in Guru Nanak's as in Kabir. The famous line of Guru Nanak's *Japji*, 'To Conquer the mind is to conquer the world,' is found in Kabir's *Maru*. 'Impurity *will* enter into our kitchens' is found in Guru Nanak's *Asa-di-Var* as well as in Kabir's *Gauri*. 'Live pure in the midst of the impurities of the world' is word for word the same in Guru Nanak's *Suhi* as in Kabir's *Gauri*. 'The mind is born out of the five senses',

* *Var Asa vi. 1.* "In this world the best practice is of the Word" (*Parbhati*, I). "My yoga is practised when I sing Thy hymns" (*Asa*, V). Sujan Rai of Batala, writing about Sikhs in 1696, says in his *Khulasatut-Twarikh* : "The only way of worship with them is that they read the hymn composed by their Gurus and sing them sweetly in accompaniment with musical instruments. In the Golden Temple, Amritsar, up to this day, nothing but continuous singing of hymns day and night by relays of singers is allowed."

occurring in Guru Nanak's *Asa*, is the same as Kabir's saying, 'The mind is a creature of the five senses' in his *Gauri*. 'Without the true Guru they shall not find the way', found in Guru Nanak's *Var Asa*, is also found in Kabir's *Basant* and Beni's *Prabhati*. Many verses in Guru Nanak's 5th stave of the 12th stanza of the first Ode in Ramkali are the same as Kabir's verses in Bhairo about a Qazi. 'Whatever is in the cosmos is found also in each single body' is common to both Guru Nanak (in *Maru*) and Pipa (in *Dhanasri*). Some couplets of Farid are embodied in the writings of Guru Nanak (e. g. 113 and 114). Sometimes the Guru criticises the views of Farid and inserts his own couplets after his (e.g. 119-120 and 123-124). See also Farid's *Suhi* (ii) and Guru Nanak's reply to it in the same measure, *key 6* (ii).

A similar identity or correspondence in expression is found between the Second, Third and Fourth Gurus, on the one hand, and Farid and Kabir on the other. This could only be explained by the supposition that the predecessors of Guru Arjun had before them the writings of these Saints, and that Guru Arjun was not the first to think of making a collection of their verses.

Guru Nanak carried about with him his own compositions as well as those of the Bhagats collected by him, and when departing handed them over to his successor. Guru Angad gave his own compositions, along with the collection already made, to Guru Amardas. That Guru Angad had his predecessor's sayings with him is proved by the fact that many of his own compositions have a direct bearing of Guru Nanak and echo the very expressions of the latter. See his staves attached to the 22nd stanza of Guru Nanak's *Var Asa*. Also compare the two staves of the 17th stanza of *Var Majh*.

Guru Amar Das too had with him the compositions of Guru Nanak, as is evident from the following facts : (a) Guru Amar Das used almost the same musical measures (17 out of 19) as were used by Guru Nanak; (b) he composed an acrostic of the same kind, called *Patti*, and in the same measure called *Asa* as did Guru Nanak; (c) his elegiac verses, called *Alahnian*, correspond to the elegiac verses of the same name and in the same measure (*Vadhans*) in Guru Nanak; (d) his *Solhe* verses in *Maru* are of the same type as the *Solhe* of Guru Nanak in the same measure; (e) he composed his shloka about Lahore (*Lahore shahr amritsar sifiti da ghar* : The city of Lahore is a pool of nectar, a home of grace) only in reply to Guru Nanak's

pronouncement about the same city ? *Lahore shahr zahr kahr sava pahr*: The City of Lahore for some hours is full of poison, a veritable hell). There are other verses of Guru Amar Das showing traces of a wide reading in Guru Nanak's literature.

His own compositions, along with his predecessors' collections, were put together by his grandson. Sahansar Ram, son of Baba Mohan. He also made a selection, on his own account, of lyrics from the Bhagats whom he used to admire in his Vashnavite days and adding his own comments here and there left them for posterity. These collections, called *Goindval Manuscripts**, having come into public view only recently, require a little closed study, which will throw interesting light on the work of Guru Arjun as editor of the Holy Granth.

It took Sahansar Ram two years (1970-1572) to complete the Manuscripts. They are in two volumes, one containing 300 leaves, and the other 224. Each page contains 13 lines, and each line exactly 13 well-rounded letters. The script used is Gurmukhi, which bears close resemblance to Takri and Sharda. The short-vowel marks are rarely used. (On page 216 of the Second Volume appears a note in the margin : "Guru Angad fashioned the Gurmukhi letters, and presented in them the hymns." The writing is in a different hand, not that of Sahansar Ram.

The first volume contains 10 musical measures : *Subi, Prabhati, Dhansari, Basant, Tilang, Gujar, Bhairo, Asa* (only first two staves of *Var Asa*, one of Guru Nanak and the other of Guru Angad), *Maru and Kedara*. The second volume contains only four musical measures : *Ramkali, Sorath, Malar and Sarang*. This makes a total of 14 Ragas, as against 30 of Guru Arjun's volume.

The authors included are : Guru Nanak, Guru Angad, Guru Amar Das, Kabir, Namdev, Trilochan, Sain, Ravidas and Jaidev.

An author's name is given only once at the start. It changes only when the author changes.

The second volume bears marks of revision, which seems to have been made by Guru Amar Das.

Guru Arjun went personally to Goindval, and with great

* These Manuscripts in two volumes remained for long at Goindval with the descendents of Baba Mohan up to 1924 when the first volume was taken away by Baba Mela Singh Bhalla to Ahiyapur, district Hoshiarpur, and the second was removed by Baba Bhagat Singh of the Frontier Province, who is now living at Patiala.

difficulty was able to persuade Baba Mohan to lend these Manuscripts to him. He brought them in a palauquin to Amritsar and showed great respect to them.

While returning from Goindval, the Guru stopped at Khadur and requested Baba Datu, the eldest son of Guru Angad, to show him any manuscripts containing the sayings of the Guru, if he had any with him. Datuji pointed at some loose papers lying inside his room, saying, "See if there is anything there to interest you." Guru Arjun took some material for his use. What material could it be ? It must have been the compositions of Guru Angad, who does not figure much in the Goindval collection. There must have been something of Guru Nanak too, whose *Sri Rag* and other measures are missing from the above-mentioned collection.

As this does not account for the whole content of the Holy Book, Guru Arjun must have resorted to some other sources as well, such as the big volume one kept at a Dharmshala of Bhai Buta Singh, a well-known druggist of Rawalpindi, and now brought to Delhi. In addition to many other things, it also contains two passages, in continuation of the Var of Satta and Balvand, in praise of Guru Hargobind; but these additions, from their language and construction, appear to be spurious. The volume may have formed a small nucleus when used by Guru Arjun; but, as now it stands, it contains several hymns of Guru Tegh Bahadur too, besides those of Guru Arjun and some pieces even of Guru Gobind Singh, written in his peculiar style of writing, showing clearly that it has been added to later on. The manuscript is written in several hands, representing the various styles of Gurmukhi caligraphy current at different stages of its development. One part, written in Sanskrit, mentions the date 1693 BK. (i.e. 1636 A.D.). There are eight pages of Panjabi prose, reporting certain instructions of Guru Amar Das to his followers, who are told that the whole world consists of Sikhs and potential Sikhs, some already entered in the Guru's fold, others on the way to it.

Guru Arjun had to reject some compositions offered by eminent writers like Chhajju, Kahna, Shah Hussian and Peelo. Some of them were considered unsuitable because of their leaning towards pantheism, others because of their hatred for the world or for womankind. The Guru wanted only healthy optimism and joy in worldly duties and responsibilities, and not mere tearful ecstaticism or other worldlines.

Guru Arjun, with all this material, set down at Ramsar, a beautiful solitary spot to the south-east of Amritsar, and began his work of composition and compilation. His amanuensis, Bhai Gurdas, a great scholar of Sanskrit, Persian, Hindi and Panjabi, was with him. He wrote down that the Guru dictated. The manuscript copy kept at Kartarpur bears traces of instructions given by Guru Arjun and carried out by Bhai Gurdas. This is evident from such expressions appearing here and there as 'may be corrected' and 'corrected'.

The huge material selected for incorporation was arranged in three parts : (1) Daily Prayers, consisting of Guru Nanak's *Japji* (taken from the carefully preserved copy of Guru Ram Das), along with devotional pieces culled from the rest of the Book to serve as morning and evening prayers; (2) the Main Body containing 30 *Rags* or musical measures (to which was added by Guru Gobind Singh a short *Rag*, called *Jaijivanti* by Guru Tegh Bahadur, as the 31st measure); and (3) concluding portion, called *Bhog di Bani*, including the *Funhas* of Guru Arjun, *Shlokas* of Kabir and Farid, *Swayyas* of Guru Arjun and of 11 Bards, *Panegyrics* of the first five Gurus, *Extra Staves* left over from the *Vars*, *Miscellaneous Staves* of Guru Nanak, Guru Amar Das, Guru Ram Das, Guru Arjun and Guru Tegh Bahadur, and a *Coping Piece*, called *Mundavani*, which contains two passages from Guru Arjun himself, who says :

"In this Book I have dished up three things : Truth, Harmony and Discernment.

These are seasoned with the Name of God, which is the ground of all.

Who ever partakes of it and digests it will be saved."

And then he adds with a genuine pride in his work :

"It is a thing you cannot afford to ignore :

You must clasp it to your heart."

At the end comes *Ragmala*, a string of musical measures.

According to the instructions of its Author, the Book was to be translated into Indian and foreign languages, so that it might spread over the whole world 'as oil spreads over the waters of the sea'.*

The date of completion of the Book is commonly supposed to be 1604, when it was installed in the Golden Temple, and Baba Buddha was appointed its Granthi or custodian.

* See *Suraj Prakash*, iii. 41.

The Book was brought to its present final form by Guru Gobind Singh, who added Guru Tegh Bahadur's hymns under different Rags and his Shlokas at the end. As the Book now stands it contains the following number of distinct pieces from different authors : Guru Nanak — 976; Guru Angad — 61; Guru Amar Das — 907; Guru Ram Das — 679; Guru Arjun — 2216; Guru Tegh Bahadur — 118; and the Bhagats, Bards, etc. — 937. The total comes to 5894.

2. COMPILATION AND EDITING OF THE BOOK

The contents are arranged according to musical measures, those measures being rejected which are calculated to work the mind to extremes of joy or depression, e.g. *Hindol* and *Megh*, because they led people to wild transports of joy and *Deepak* and *Jog* because they made people too sad. Both these extremes were against the spirit of Sikhism which works for *Sahj* or steadiness of life. These measures were therefore omitted, except when they could be employed to modify other Rags; as for instance, *Hindol* was combined with *Basant* to vivify serene contentment, and *Deepak* was used to lighten the seriousness of *Gauri* and to make it more vigorous. In *Tilang*, *Asa* and other Rags of the Frontier, a visible combination was effected not only in the execution of music, but also in the composition of the pieces set to music. Arabic and Persian words being used as frequently as words in Hindi, *Ramkali*, which was favoured by Yogis, was freely used when addressing monks of that order. *Asa*, *Suhi* and *Tilang* were often used in the hymns meant for Muslims, because they were more current among Sufi fakirs.

Each measure is integrally connected with its contents; e.g. *Suhi*, a nuptial measure, contains only those pieces which breathe joy and contentment of a reunion : so is *Bilaval*. *Maru* is a martial measure. Therefore it contains teaching of a vigorous kind about true heroism, which lies in self-control. Its long sweeping passages refer to the long sweeps of time, occurring before and after our little existences.

Within each *Rag* or measure the passages are arranged according to subject or thought, and groups of hymns forming single paragraphs always begin with an invocation to God. Single self-contained pieces, like *Japji*, *Anand*, *Sadd*, *Onkar*, *Siddh Gosht*, *Odes* and *Calendars*, which were composed entirely on single themes, are marked with the figure 'I' at the end. There is a similar significance attached to the numerals given throughout the Book. Take, for instance, the *Surayyas* of the Bards given towards the end. When the figure given along with the

total changes, it shows that the author too has changed. This is the key to the question of ascertaining the authorship of those compositions, which otherwise in many cases cannot be located at all.

These compositions, by the way, are not 'abject flatteries' or 'without any intrinsic value', as asserted by some misguided critics, but are character-sketches of the Gurus, who are, according to the fundamental belief of Sikhism, to serve as exemplars to their followers. The Third Guru, for instance, is described as one 'whose banner of Patience flutters eternally over the bridge of heaven.' Do not Satta and Balvand also describe him as one 'as firm as the mountain of Meru', which actually he was,* The Fourth Guru is praised as one 'who refilled the empty reservoirs'. Was it not literally as well as metaphorically true? This Guru had provided so many tanks round the city of Amritsar, as he had also provided congregations of holy men as so many pools of immortality, raising day and night hymns of glory to God.

First come the writings of the Gurus in the order of their succession, each calling himself by the common appellation of *Nanak*; then follow those of the Saints, beginning with Kabir and ending with Farid, if there be any piece from him.

The pieces show a link of thought running through them. Take for instance the passage No. 102, under the *Asa* measure of Guru Arjun, about the birth of Guru Hargobind. If read as an isolated passage, it will appear as describing an historical event happening in the family of the Guru, but if we connect it with the preceeding passage, it will appear as a hymn of thanksgiving about the Guru, who is being praised all along as a bountiful giver granting gifts to his disciples, one of whom is Guru Arjun himself who has received the much-needed gift of a son. In the former case, it would have been a mere historical place of information or a private exultation over a family affair, which should have no place in a book of scriptural value. But if we take it in its proper context, it would have a spiritual significance and a universal application.

Under *Ramkali*, the *Anand* and the *Sadd* are linked up together by the subject which is common to both, i.e. the supremacy of the Guru's word. For want of this realization, people often misinterpret

* See pp. 21-22 of the author's *Short History of the Sikhs*.

the meaning of the *Sadd* in which they see an approval of certain old rites and ceremonies, which will appear to be superseded by the Guru's word, if we take that word to be the subject matter of the *Sadd*. In the *Anand* he had insisted that his followers should use only the Guru's word as the authentic guide for their lives, and in the *Sadd* too he is reported to have laid down the same instruction for his Sikhs from his deathbed, that they should perform no obsequies for him other than the singing of the Guru's hymns in praise of God. The offering of barley-rolls, lamps, etc., has therefore no place in Sikh ceremonies.

Similarly each place, within itself, is polytechnically well-constructed, its component parts being interconnected and evolving the growth of the inner idea. This could be shown by reference to any compact composition like the *Japji*, *Asa-di-Var*, *Siddh Gosht* or *Onkar* of Guru Nanak, the *Anand* of Guru Amar Das, or the *Sukhmani* of Guru Arjun.

In the *Japji*, Guru Nanak begins his theme with the question as to how Man is to justify his life. God is shown to be an ideal being, embodying eternal Truth, and Man's justification lies in trying to be like Him a being of truth. He is to plan his life under the guidance of the Guru, and listening to his teaching and following it in practice he will become in Representative Man, who rise above petty calculations and gives himself up to the will of God and a fervent contemplation of His greatness. This greatness of God is brought home to Man, first telescopically by reference to the vastness of the physical universe, then microscopically by reference to the minuteness and variety of the objects created, then intellectually by reference to the deep purposes underlying the interconnected world, then morally by reference to the qualities and laws of character imbedded in human nature, and last of all through spiritual imagination by reference to the wonderful panorama of God's own immanence in His creation, which works for unity in men and does not allow them to divide themselves into groups and sects. Man thus primed up is made to pass through five stages of character development, until he enters the Region of Truth where God Himself dwells and where man is perfectly attuned to God's supreme Will.

If we study the *Japji* from its polytechnical side, it would show like a well-designed and well-built pile, with a symmetry and interrelated corridors, hard to find in buildings of brick and mortar. Like so many other pieces of large dimensions, it comprises 40

component parts, 38 in the middle and one before and one after. It is further integrated in groups of four. The stanzas containing the stages of development are also four, although the stages depicted are five. Not to break the prevailing symmetry, therefore, two stages — of Action and Truth — are compressed into one stanza.

In Guru Nanak's *Var Asa* too the same kind of linked thought and evolved construction can be traced. A man of ordinary calibre comes to the Guru, who turns him out as a veritable god. He is progressively shown the way to get rid of his weaknesses, mainly born out of the various kinds of egoism, and to imbibe corresponding truths which build up his nature on new lines and make him ultimately an angel out of a more man.

In *Sukhmani*, as I have shown in its translation called the *Pslam of Peace*, a perfect man's make-up can be traced in its various Cantos.

Beside this over-all consistency in the contents, there is a linked growth within each component part of a piece. Read this passage in this *Pslam of Peace* :

"Of all religions the best is
The practice of the Name with purity of conduct.
Of all rites the best is
To purge one's heart of filth and evil tendencies by associating
with those who have disciplined themselves.
Of all devotional practices the best is
The constant application of the heart to the Name.
Of all sacred texts the most sacred is
That by which one hears the praise of God and utters it to
others.
Of all holy places the holiest is
Where one feels the stir of the Name in one's heart."

Does it not contain references to all the paraphernalia of religion — rites, devotional exercises, a holy book and a temple ? And look at the order in which they are mentioned.

Often an idea is conveyed through an image, may be of a fisherman, a gardener, a merchant, a player, a wife, a deer or a dog. Unless we find out the image chosen, we cannot get at the idea implied in all its details. Take the following from Guru Nanak's *Sri Rag*, xi :

"In the commerce of life we have a trade through the agency of
the Guru, with Truth as our objective and Truth as capital.

When — Thanks to the perfect Guide — a purchase is made of Truth.

The Master-Merchant will recognise the consignment as tallying with the sample of Truth kept by Him."

It would be difficult to understand the meaning unless one knows the procedure of foreign trade prevalent in those days. The master-merchant sitting far away would send his trader to a land, like India, to make purchases, say of cloth from Dacca. The trader would approach a *gumashta* or local agent, through whom he would be able to contact some weavers for buying the commodity required. The cloth thus bought would be sent home to the master-merchant, who would compare the purchased cloth with the sample kept by him and make payment only if they tally in texture and design.

Look at the following description of a man engaged in falsehood : It is from *Sri Rag*, xix :

"The practice of falsehood turns a man into a dog; he lives on garbage, such as that of a good man's slander,
And like a stray cur he prowls about in Unbelief, suffering much harassment, until he meets Death which dashes out his brains."

There are four things mentioned about a stray dog : it lives on garbage; it prowls about; it is kicked or beaten by everybody; and it often meets a violent end, as may be seen anyday in the streets of India.

3. INCLUSION OF BHAGTAS' WRITINGS

It is a problem why the Guru included the compositions of certain medieval Saints, whose views on some matters do not always tally with those of the Gurus. The Gurus themselves were strict monotheists and had no truck with avatar-worship. The Holy Granth begins with an invocation to God who is unborn and undying. Guru Arjun says, in *Bhairo* : "Accursed be the tongue that says that God is born." The saints of the Bhagti movement, on the other hand, rarely rose above the belief in Rama and Krishna as the incarnations of God. They were not averse to idol-worship, Farid, as a Muslim, curses himself for not going to a mosque five times a day for offering Namaz. He also refers to souls waiting in the grave for the day of resurrection, which clearly cuts across the Guru's belief in the transmigration of souls (see Farid's couplets 70 and 97). We must know that these antithetical sayings are given an honoured place in a Book which not

only holds scriptural position among the Sikhs but weilds authority equal to that of the Guru whose word is law.

My view is that these apparent contradictions are not only consistent with the tolerant spirit of Sikhism but lend an additional charm to the Holy Granth which includes them.

The Sikh Gurus ushered in a new era in the religious history of mankind, when they declared that true religion consisted of two things only : love of God's Name and purity of conduct. In the lines quoted above from the *Pslam of Peace*, the Guru dispenses with all formalities in favour of these two things, which are nowhere contradicted by these Saints. They may be differing from the Gurus in their method of worship, but did not differ in their aim, which was to love God and to do good. Their writings were included not for their doctrinal value but for their ability to create a 'stir of the Name' in one's heart.

There was another teaching introduced by the Gurus which sanctioned association with those who differed from them in doctrine. It said :

"The world is burning; save it, O god, out of Thy mercy.

Save it through whichever dispensation it can be saved" — *Bilaval*.

This was a new orientation of religion which revolutionized the old conception that one's own doxy was orthodoxy and everybody else's was heterodoxy. The Gurus made religion untheological. They taught that the world was burning in the fire of passion, and it was the duty of Religion to save it in whichever way it could be saved. Whether an allopath or a homeopath, it is the duty of a doctor to save the patient and not to make bones about the mixing of methods. When a house is on fire, all right-minded persons should take up their buckets and pour water over the fire to extinguish it. They are not true neighbours, if they insist that the fire should be extinguished with their own buckets only. It does not matter, the Gurus said, if the fire is put out with the buckets of a Mohammad, or a Rama, or a Nanak. Let the buckets not clash, if they are meant for extinguishing fire. As long as the aim of the Saints was to foster love for God, in whichever form they conceived Him, and as long as their writings had the effect of suppressing evil tendencies in men, the Gurus welcomed them and gave an honoured place to them as co-workers. It was not a weakness but a glory in Sikhism that such differences in means were tolerated, when the aim was assuredly the same. Religion, according to the Gurus, is not a set of doctrines, but a clean way of

life dedicated to God. A man of religion has to build a bridge which should span the flood of passions running in his nature. It does not matter which branch of mathematics he uses in measuring distances. Is it to be trigonometry, conic section or plane geometry? Some may be quicker methods, others lengthy and involved; but if they serve the builder's purpose all right, they are good enough for him. Similarly, idolatry and avatar-worship may be crude methods of approaching God, but they are methods after all, and those who follow them may be groping in the dark, but they are groping their way towards the house of God, who may take pity on them and hug them to His breast when they come to Him after long and tortuous wanderings.

If the Guru had given a high place to those views only which were identical with his, it would have served no purpose, because he needed no confirmation of his views. Now the value of the Book is enhanced by this accommodation of spirit, which is the essence of Sikhism, and for which many people, even outside the pale of Sikhism, have been acknowledging their connection with the Holy Granth.

The Gurus' religion was for the integration of India and the unification of its people, who needed a Book which should synthesise their beliefs and cultures. The Holy Granth is the only intercommunal Book in India, if not in the whole world.

Another curse which stood (and still stands) in the way of India's unity was provincialism. This Book was designedly made interprovincial, by including in it writings of Saints drawn from all the corners of this vast continent — Jaidev a Brahmin from the east, Farid a Muslim from the west, Kabir a Muslim-born weaver from the north, Namdev a calico-printer from Maharashtar, Ravidas a shoemaker from the banks of the Ganges, and Ramanand a disciple of Ramanuj from the south.

Most of them were from the so-called untouchable class, so that to give their writings a scriptural position was a practical means of abolishing untouchability and caste prejudices, which was a very desirable reform from the Sikh point of view.

There were many more important Saints in India, such as Chaitanya and Mirabai whose writings were not included. Only those were honoured who were active craftsmen, working with their own hands, and were not likely to lead men towards ecstatic mysticism or idle aloofness.

Who could omit such gems coming from the pen of a shoemaker,

who gives in a nutshell all the essentials of a nation's freedom :
 There is a city of No-Sorrow
 Wherein is no room for pain or fear.
 There is no worry about taxes or trade :
 No fear of a default in the one or of a decline in the other.
 I have found now a homeland for myself
 Where peace reigns for ever;
 Where the sovereignty is firm and inviolate;
 And where there is no second or third class, all being in the first
 class.
 The people enjoy a good name,
 And are prosperous and contented.
 They can go about wherever they like.
 Being intimates of the highest authority, they are not checked
 anywhere.
 So says Ravidas, a liberated cobbler,
 To whom all fellow citizens are friends.
 And how delightful and free from orthodox formality is the
 following from a mere clodhopper :
 Here is a prayer for Thee. O God !
 I here that Thou arrangest the affairs of those who love
 Thee.
 I ask for a dole of flour, pulse and ghee,
 which may keep me in good content.
 I want shoes fine and clothes,
 And corn grown on a field ploughed seven times over.
 I want a milch cow and a buffalo,
 And a fleet-footed mare,
 And a good wife to look after my house.
 That is all Thy servant Dhanna begs of Thee.

There is also a similar piece in Kabir, wherein he throws up
 his beads to God, saying that he can offer no prayers as long as he is
 kept on short ration. He lays down a regular bill of fare, which he
 declares to be 'none too covetous' (*Sorath*).

When taking down the Bhagtas' compositions from Sahansar
 Ram's manuscript Guru Arjun used his editorial scissors frequently.
 He omits many hymns given in the manuscript. Kabir's hymn about
 Kushal is transferred from *Suhi* to *Gauri*, 45. Kabir's hymn beginning
 with the words '*Antar mail*' is taken from *Ramkali* and inserted under

Asa, 37. A passage in Kabir beginning with the words '*Dhanda kart charan kar thake*' was given under *Ramkali* in the manuscript, but the Guru gave it under *Suhi*, after making many changes in its wording. The last hymn, in *Sarang* appears in the manuscript under the heading '*Sarang Kabir-Nama*' and begins with the words '*Jaise min pani men rahai*'. It appears in the Granth as belonging to Namdev alone.

The Guru also made verbal changes here and there. In Namdev's *Ramkali* there was a hymn beginning with '*Banarsi tap Karai*' and containing many difficult words. The Guru changed them with easier ones. '*Harn garbh dan*' was changed to '*Sona garbh dan*'; '*Ram-Nam ras Amrit Pijai*' was changed to '*Har ka Nam nit niteh lijai*'; and '*Gang jau Kulkhet jaiye*' was changed to '*Ganga jau Godavari Jaiye*'.

He also made the spellings uniform, especially keeping in mind the use of the terminal short-vowels, which follow a fool-proof system throughout the Book. It is a marvellous consistency, which was not observed anywhere else, not even in European languages of the time.

4. THE ESSENTIAL TEACHINGS OF THE HOLY GRANTH

What has been said about the liberality of the Gurus in giving a place to the Saints' writings in the Holy Granth does not mean that they had no definite views of their own or that they cared less for them. The Holy Granth, with all the variety of its contents, is a corporate entity, and has to be interpreted consistently in the light of the over-all teaching of the Gurus. The following are the highlights of that teaching :

ONLY ONE WAY FOR ALL

The way of Yogis is the way of philosophy, and that of Brahmins to read the Vedas;

The way of Kshatriyas is the way of bravery, and that of Sudras is to serve others;

But to one who understands the matter, there is only one way for all. — *Var Asa*.

WHAT IS THAT WAY ?

Religion does not consist in mere talk :

He who looks on all men as equals is religious.

Religion does not consist in wandering to tombs or places of cremation, or sitting in yogic postures;

Religion does not consist in wandering from country to country, or in bathing at sacred places;

Abide pure amid the impurities of the world; thus shalt thou find the way of religion. — *Suhi*.

THE IDEA OF PURITY

The heart gets impure with greed, and the tongue with lying;
The eye gets impure by staring at another's wealth, his wife or her beauty;

The ears get impure by devouring the slander of others;
Nanak, these impurities lead the soul of man bounded to hell.
All other impurities supposed to be contracted from touch is superstitious.

Birth and death are ordained; we come and go by His will.
All eating and drinking, which God gave as sustenance, is pure.
Nanak, they who have realised this through the Guru do not believe in that impurity. — *Var Asa*.

They are not to be called pure who only wash their bodies;
Rather are they pure, Nanak, who enshrine the Lord in their hearts. — *Var Asa*.

He who worships stones, visits places of pilgrimage, dwells in forests,

Renounces the world, only wanders and wavers.

How can his filthy mind become pure ?

He who meets the True One shall obtain honour — *Dhanasri*.

GOD AND HIS RELATION WITH THE CREATION

The one Supreme Being, of the true Name, the Creator, devoid of fear and enmity, immortal, unborn, self-existent and the Enlightener : by His grace — *Japji*.

God created the avatars by His will. — *Maru Solhe*.

God made certain kings of their times, but people sing of them as Avatars. — *Asa*.

He Himself is the creative agencies, like the Maya, the Word and Brahma;

He Himself is Truth, Beauty and the eternal yearning after Goodness. — *Japji*.

God is self-existent; so is His Name.

Beside Himself He made Nature, wherein He has His seat and looks on with fondness. — *Var Asa*.

He who fashioned the body of the Real is also the creator of the five elements and their matter, the Mind. — *Suhi*.

In the beginning came Air from God; then from Air, Water;

From Water was created the Universe, with individualised life
inspired by Spirit. — *Sri Rag.*

Real are Thy universes, regions,

Countries and created objects. — *Var Asa.*

This world is an abode of God; He lives in it. — *Var Asa.*

Whatever is seen or heard is in the order of Nature; so is the
consciousness of fear and comfort.

The nether regions, the heavens, and all the forms in creation
came in the course of Nature;

So did the Vedas, the Puranas, the Western books, and all the
ways of love.

Nature prevails in the animal kingdom, its species, genera and
colours.

Nature works in the virtues and evils of men, in their feelings
of honour and dishonour.

Nature works in the air, the water the fire and the dust of the
earth.

Thy Nature works everywhere; Thou art the master of Nature;
Thou the Creator; Thy Name is the holiest of the holy.

Nanak, God looks to everything with His will, and works most
intelligently. — *Var Asa.*

In all orders of beings is Thy light, and all orders are in Thy
light;

Thou fillest all things by an art that is artless. — *Var Asa.*

The body is the palace, the temple, the house of God; into it He
puts His eternal light. — *Malar.*

The body is the earth; the wind speaks therein.

Consider, O wise man, what it is that dies —

It is the contentious and proud Understanding;

The conscious soul dies not. — *Gauri.*

We earn our body from our parents,

And get it inscribed with the gifts of Spirit and uprising tendency;

But by coming in contact with worldliness we lose the higher
consciousness. — *Maru.*

HIGHEST OBJECT OF LIFE IS TO LOVE GOD

He alone lives who enshrines the Lord in his heart.

— *Var Majh.*

If a man loves to see God, what cares he for Salvation or
paradise ! — *Asa.*

O my soul ! how can you be saved without love ? — *Sri Rag.*
 They who are attached to the three qualities of Peace, Desire
 and Passion, have to be born and die again and again.
 All the four Vedas talk of the phenomenal nature and describe
 the three conditions.
 But the fourth unconditioned state is known from the true Guru
 alone.
 By loving God and serving the Guru man is saved, and does
 not have again and again to be born and die.
 Everybody talks of the four objectives, and the Smritis and
 Shastras, together with the Pandits who read them, do the
 same.
 But without the Guru the meaning of the true objective is not
 found.
 The object of salvation is obtained from loving the Lord. —
Gauri.

HOW TO LOVE GOD ?

What shall we offer to Him that we may behold His council-
 chamber ?
 What shall we utter with out lips, which may move Him to give
 us His love.
 In the ambrosial hours of the morn meditate on the grace of
 the true name.
 For, your good actions may procure for you a better birth, but
 salvation is from Grace alone. — *Japji.*
 We should worship the Name, believe in the Name, which is
 ever and ever the same and true. — *Sri Rag.*
 By praising God we get established a bond with God. — *Sri*
Rag.

LOVE MEANS SERVICE

They who love the Lord love everybody. — *Vadhans.*
 There can be no love of God without active service. — *Japji.*
 When one does active service within the world,
 Then alone can one win a place in heaven. — *Sri Rag.*

CHARACTERISTICS OF GOD'S SERVANT

True service can be rendered by those alone who, free of all
 personal ambition and in perfect contentment, pay homage
 to Truth alone.

They refrain from treading in the path of evil and doing good
practice honesty.

They break the bonds of worldliness and eat and drink
moderately. — *Var Asa*.

Nanak, life is most fruitful, when we meet with those.

Who are humble and gentle even when they are strong. — *Sri Rag*.

Sweetness and humility are the essence of all virtue. — *Var Asa*.

Faith and Resignation are given to the holy; sobriety is the virtue
of angels. — *Sri Rag*.

To conquer the mind is to conquer the world. — *Japji*.

Without the fear of God none shall be saved.

His fear keeps the love for Him in a good trim. — *Gauri*.

All are liable to err; only the divine Guru is infallible. — *Sri Rag*.

EGO RESPONSIBLE FOR ERROR — AS ALSO FOR VIRTUE

Governed by his free will man laughs or weeps;

Of his free will he begrimes or washes himself;

Of his free will he degrades himself from human order;

Of his free will he befools himself or becomes wise. — *Var Asa*.

Self-assertion gives man his individuality and leads him to
action;

It also ties him down to the world and sends him on a round of
births and deaths.

Wherefrom comes this assertion of self ? How does it leave ?

It comes to man from the will of God, and determines his
conduct according to his antecedents.

It is a great disease, but its remedy also lies within itself.

When God sends grace to man, he begins to obey the call of
the Guru.

Nanak says : Hear ye all; this is the way to cure the disease.

— *Asa-di-Var*

GIVE UP EGOISM

There are lowest men among the low;

I shall go with them : what have I got to do with the great ?

God's eye of mercy falls on those who take care of the lowly. —

Sri Rag.

Nonsense is caste, and nonsense the titled fame. — *Var Sri Rag.*

What is in a caste ? Only worth should be tested. — *Var Majh.*

Nanak, nobody is without some worth. — *Ramkali.*

How can you call woman inferior, when it is she who gives birth to great men ? — *Var Asa.*

GIVE UP ALL ERROR OF CUSTOM

Put away the custom which makes you forget the Loved Lord.
— *Vadhans.*

My friend, the enjoyment of that food is evil which gives pain to the body and evil thoughts to the mind.

My friend, the wearing of that dress is evil which gives pain to the body and evil thoughts to the mind. — *Sri Rag.*

FOLLOW TRUTH

Truth is the remedy of all; only truth can wash away our sins.
— *Var Asa.*

Falsehood exhausts itself; only truth prevails in the end. —
Ramkali.

Truth never gets old. — *Ramkali.*

Truth is higher than everything, but higher still is true-living.
— *Sri Rag.*

That is being true, when the True One is in the heart.

When the filth of falsehood departs, and life is made clean.

That is being true, when man fixes his love on Truth.

And finds pleasure in hearing of the Name; thus is it that he finds himself liberated.

That is being true, when man knows the art of living.

And preparing the field of his life puts the seed of God in it.

That is being true, when one receives true instruction,

Understands mercy towards living things, and performs some acts of charity.

That is being true, when man resides at the sacred font of spirit.

Where ever consulting the true Guru, he abides in peace. —
Var Asa.

AND HONEST LABOUR

Touch not at all the feet of those

Who call themselves *gurus* and *pirs*, and go about begging.

They who eat the fruit of their own labour and share it with others.

Are the people, Nanak, who have found the right way. — *Var Sarang*.

BE TEMPERATE

One man brings a potful, and another fills his cup from it.
As he drinks it, his sense leave him, and his brain is fuddled.
He is unable to distinguish his own from what belongs to others,
and is spurned by God.

The drink makes him forget his Lord, before whom he stands
convicted.

As far as it lies in us, therefore, we should not drink wine at all.
— *Var Bihagra*.

LOVE WHAT IS BEST

Man becomes what he loves best. — *Sukhmani*.

NEVER FEAR CIRCUMSTANCES

White things remain white, inspite of the darkness of the night.
— *Suhi*.

DEATH THE PRIVILEGE OF THE BRAVE

Death is the privilege of brave men, provided they die in an
approved cause. — *Vadhans*.

5. RESPECT PAID TO THE HOLY GRANTH

Great respect is shown to the Book when opening, reading or closing it. It is kept in clean clothes, is opened under a canopy and a flyflicker (*chaur*) is always kept at hand to wave over it. When it is brought in, all those present stand up with bowed heads.

These signs of royalty and the marked attention paid by Sikhs to the Holy Book — especially when it is exaggerated by ignorant people — give an impression to others that Sikhs worship their Book. This is wrong. Sikhs are enjoined to worship nothing but the Name (see Guru Nanak's *Sri Rag*, viii. 3) They can offer respect to any person or thing worthy of praise, but worship is due to God alone. Perhaps the bowing of Sikhs before the Book is misunderstood by Westerners whose way of salutation is different. They kiss their book as Sikhs bow before theirs, both conforming to the local custom of paying respect. Both ways of salutation are highly personal, but they cannot be called idolatry, as long as the Book is not given the place of God. In Sikhism the highest respect is paid to the Word, as in a modern state the greatest homage is paid to the Law, which stands even above the king. This sovereignty of the *Shabd* or the Word was acknowledged even by the Gurus who bowed before it in reverence.

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BY THE GRACE OF THE ONE SUPREME BEING, OF THE TRUE NAME,
THE CREATOR, DEVOID OF FEAR AND ENMITY, IMMORTAL
UNBORN, SELF-EXISTENT AND THE ENLIGHTENER

THE JAP

¹God was true in the beginning, before all ages began;
He is true even now and shall be for ever more.

(i)

²By thinking I cannot think Him out, even though I were to think a
hundred thousand times;
Nor will the enquiry ever cease by remaining silent, even though I
were to sit in meditation long and deep.
The hunger after God will not be appeased even by Ambition, though
I obtain a load of worlds.
And of the countless cunning devices not one will prevail in the end.
Then how shall we justify ourselves ? How shall the veil of falsehood
be rent ?
Nanak, by walking according to the Ordainer's Will, which is engraved
in our being.

(ii)

³By the same Will all forms come into being. —
The workings of that Will cannot be described. —
It is by that Will that the forms develop life in them, and then they
grow exalted,
Until some become good and others evil, and received pain and
pleasure accordingly.
By that Will some are brought under Grace, and others are doomed
for ever to go the round of transmigration.
All are subject to the Supreme Will, none outside its pale.
Nanak, if this be rightly understood, no one would assert the
independence of his self.

¹Adi Granth, p. 1 (ਆਦਿ ਸਚੁ ਹੋਸੀ ਭੀ ਸਚੁ ੧੧ ॥)

²Ibid., p. 1. (ਸੋਚੈ ਸੋਚਿ ਨ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ੧੧ ॥)

³Ibid., p. 1 (ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਕਹੈ ਨ ਕੋਇ ੧੨ ॥)

(iii)

¹Some sing His power, for they enjoy this gift.
 Some hymn His bounties, taking them as His signs.
 Some sing His goodness, and some His beautiful mercies.
 Some sing with a learning hard to understand.
 Some sing that He creates our bodies and then reduces them to
 ashes.
 Some sing that He deprives us of our life and then gives it back
 again.
 Some sing of Him as if He were far away from sight,
 While others sing that He sees and is present everywhere.
 There is no end of His description, nor of those who describe.
 Millions upon millions of men have tried, but have failed.
 Even His bounties are so great that the Giver gives on but the receivers
 grow weary of receiving.
 And it is not only now, but through ages and ages that man has been
 living on His bounty.
 The Ordainer continues this process by His will.
 And, free from care, O Nanak, He feels happy in being so employed.

(iv)

²We have heard that the Master is true and is manifested in Truth;
 that infinite are the ways in which He is described;
 And that when creatures pray to Him for gifts, He the Giver gives.
 Well, then, what shall we offer to Him in return that we may behold
 His council-chamber ?
 What shall we utter with out lips, which may move Him to give us
 His love ?
 In the ambrosial hours of the morn meditate on the grace of the true
 Name.
 For, your good actions may procure for you a better birth, but salvation
 is from Grace alone.
 Nanak, this will show that the True One is all in all Himself.

(v)

³He cannot be made and set up as an image;
 For, He is all in all Himself, devoid of material conditions.

¹Adi Granth, p.p. 1-2 (ਗਾਵੈ ਕੇ ਤਾਣੁ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ।੩।)

²Ibid., p. 2. (ਸਾਚਾ ਸਾਹਿਬੁ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ।੪।)

³Ibid., p. 2 (ਥਾਪਿਆ ਨ ਜਾਇ ਵਿਸਰਿ ਨ ਜਾਈ ।੫।)

Whosoever serves Him in honourable.

Nanak, let us, therefore, sing of Him, for He is full of all excellences.
Let us sing and hear His praises and keep them lovingly in our hearts.
We shall thus be freed from pain, and our hearts will be filled with
joy.

To us the Guru's Word is the voice of Yoga, and the Word is the
Veda, for it is inspired by the spirit of God.

God is Shiva; God is Vishnu and Brahma; God is Parbati and
Lakshmi.

Even if I knew Him, I could not describe Him; for He cannot be
described in human words.

My teacher has, however, convinced me of one thing :

That there is but one Benefactor of all creatures; may I never forget
Him !

(vi)

¹I would bathe at sacred places, if by so doing I could please Him;
otherwise what is the use of bathing ?

How can I please Him by merely bathing, when in the whole wide
world that I see created nothing can be god without exertion ?

There, in the mine of my soul, there are so many precious gems and
jewels of faculties waiting for development, — only if I hearken
to the voice of the Teacher.

The Guru has convinced me of one thing :

That there is but one Benefactor of all creatures, may I never forget
Him !

(vii)

²If a man's life were four ages long, or even ten times longer;

If he were known in all the nine continents of the world and all the
men therein followed him in procession;

If he were to win a name for himself and get the praise and honour
of the world;

He would still be of no account whatever, if he did not find grace in
the eye of God.

He would be accounted, rather, as the meanest of worms,

And even criminals would have a fling at him.

Yet, Nanak, (God is so merciful) that He reforms the hearts of those

¹Adi Granth, p. 2 (ਤੀਰਥਿ ਨਾਵਾ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥)

²Ibid., p. 2. (ਜੇ ਜਗ ਚਾਹੇ ਗੁਰੂ ਬੋਧਿ ਕਰੇ ॥੭॥)

who are no virtuous, and adds to the virtues of those who are.
But there is none to be seen among men who could do any good to
Him in return.

(viii)

¹By hearkening to the voice of the Teacher the disciple is enabled to
know what the *Sidhas, Pirs and Suri-Naths are.

He comes to know the real nature of the earth, its supporting bull,
the skies,

The islands, the spheres and the underworlds.

Death loses its terrors for those who hear the Word.

Nanak, to the devotees this knowledge is always refreshing.

It gives them mind enough to defeat all sorrow and sin.

(ix)

²Next this instruction will make the disciple realise the true
significance of the powers represented by Shiva, Brahma and
Indra :

And he will employ his lips in praising God instead of them.

He will come to know the secrets of physical Nature and the unifying
Spirit working behind;

And in the light of that knowledge he will be able to correct his
views about the Shastras, Smritis and Vedas.

Nanak, to the devotees this knowledge is always refreshing.

It gives them mind enough to defeat all sorrow and sin.

(x)

³By this instruction the disciple will obtain the sense of Truth,
Harmony and Godness;

Which will be as good to him as bathing at the sixty-eight places of
pilgrimage.

And the study of which will minister to his honour.

He will thus acquire a steady vision of life.

Nanak, to the devotees this knowledge is always refreshing.

It gives them mind enough to defeat all sorrow and sin.

(xi)

⁴While listening to the Teacher the disciple goes over the cardinal

* These are orders of Master-Yogis.

¹Adi Granth, p. 2 (ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਪਾਪ ਕਾ ਨਾਸੁ ।੮।)

²Ibid., pp. 2-3 (ਸੁਣਿਐ ਈਸਰੁ ਪਾਪ ਕਾ ਨਾਸੁ ।੯।)

³Ibid., p. 3 (ਸੁਣਿਐ ਸਤੁ ਪਾਪ ਕਾ ਨਾਸੁ ।੧੦।)

⁴Ibid., p. 3 (ਸੁਣਿਐ ਸਰਾ ਪਾਪ ਕਾ ਨਾਸੁ ।੧੧।)

virtues of manhood :

He learns what might be expected of him as a religious leader or a king :

So that with his help even the blindest men could find the way;

And he would be able to fathom the deeps of life.

Nanak, to the devotees this knowledge is always refreshing.

It gives them mind enough to defeat all sorrow and sin.

(xii)

¹No one can tell what Practice does effect, the practice of the Word.

He who dares to say has always to repent afterwards.

Non paper, no pen would serve the purpose; there are no writers,

Who could sit down and thrash out the question.

Such is the Word immaculate !

O, if one knew how to obey it with all the heart and soul !

(xiii)

²By acting on the Guru's word the mind awakes to higher consciousness, and a right reason comes.

With it the disciple's knowledge extends to all the spheres of life;

And he does not receive blows in the face.

For he does not seek the way of Death.

Such is the Word immaculate !

O, if one knew how to obey it with all the heart and soul !

(xiv)

³When a man is thus trained by Practice, there is nothing that can obstruct him on the way.

He goes openly and with honour,

And does not walk astray into by-lanes;

For, the practice of the Word has found for him a relationship with Duty.

Such is the Word immaculate !

O, if one knew how to obey it with all the heart and soul !

(xv)

⁴The way of obedience brings him at last to the door of salvation.

First he becomes the spiritual support of his family;

Then as a teacher, who has saved himself, he also saves his followers.

¹Adi Granth, p. 3 (ਮੰਨੇ ਕੀ ਗਤਿ..... ਜਾਣੈ ਮਨਿ ਕੋਇ ।੧੨ ।)

²Ibid., p. 3 (ਮੰਨੈ ਸੁਰਤਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ।੧੩ ।)

³Ibid., p. 3 (ਮੰਨੈ ਮਾਰਗਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ।੧੪ ।)

⁴Ibid., p. 3 (ਮੰਨੈ ਪਾਵਹਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ।੧੫ ।)

Nanak, the man who obeys the Word shall not wander begging from door to door.

Such is the Word immaculate !

O, if one knew how to obey it with all the heart and soul !

(xvi)

¹Such men are approved as Representative Men and become master-spirits.

They get honour in the court of God,

And look beautiful in the councils of kings.

Their only guide in life is the constant thought of God.

In whatever they say they try to be reasonable.

They will know that there is no count of God's works.

The fabled Bull is really Law, born of Mercy,

Which in a spirit of harmony is supporting the whole system.

To justify oneself one must understand.

How great is the load that the Bull must bear !

There are other worlds beside this earth, and beyond them still others;

And all this load on one Bull ! What is the power that supports the Bull itself ?

The names of creatures of different species and colours.

Have been recorded by an ever-flowing Pen.

Who can write the account of them ?

And if written, how great must be the account !

How great His Power and His Beauty

And His Gifts ! Who could know the measure thereof ?

By a word from Him the whole universe sprang into existence.

It was by the word that thousands of rivers began to flow,

What power have I to describe Thee ?

I cannot even sufficiently admire Thee.

Whatever is pleasing upto Thee is the only good.

Thou alone endurest for ever, O Formless One.

(xvii)

²Countless repetitions of sacred texts are going on, and there are countless ways of devotion.

Countless are the kinds of worship and austerities.

There are countless men who read from books and countless those who recite the Vedas from memory.

¹Adi Granth, p. 3 (ਪੰਚ ਪਰਵਾਣ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ।੧੬ ।)

²Ibid., pp. 3-4 (ਅਸੰਖ ਜਪ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ।੧੭ ।)

There are countless men engaged in Yoga, whose hearts are indifferent to the world.

There are countless religious men who are discussing moral and philosophical points.

There are countless men who bear charity in their hearts, and countless those who give alms.

There are countless heroes who boldly face the steel,
And countless are the mute worshippers who practise concentration of the mind.

What power have I do describe Thee !

I cannot even sufficiently admire Thee !

Whatever is pleasing unto Thee is the only good.

Thou alone endurest for ever, O Formless One.

(xviii)

¹And yet amongst us there are countless purblind fools;

Countless thieves and dishonest men;

Countless those who come and rule over us with an iron rod;

And those who murder the innocent,

and committing crimes depart from hence;

There are countless liars who wander in the mazes of falsehood;

And malicious men who eat filth;

And slanderers who carry the load of calumny on their heads :

Thus reasons lowly Nanak.

I cannot sufficiently admire Thee.

Whatever is pleasing unto Thee is the only good.

Thou alone endurest for ever, O Formless One.

(xix)

²Countless are His names and countless His abodes;

Countless His regions which are beyond all reach.

Even to say countless is to commit oneself.

No doubt, it is by means of words we utter His Name and give Him
praise;

And by means of words we reason, and sing, and discuss virtues;

It is in words we write and speak;

And by words we interpret our relation with Him :

But there are no words that bind the Recorder of these relations
Himself,

¹Adi Granth, p. 4 (ਅਸੀਖ ਮੂਰਖ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ।੧੮।)

²Ibid., p. 4 (ਅਸੀਖ ਨਾਵ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ।੧੯।)

Who ordains what people receive.
 Whatever is, is the manifestation of His Name.
 There is no place where the Name is not.
 What power have I do describe Thee !
 I cannot even sufficiently admire Thee.
 Whatever is pleasing unto Thee is the only good.
 Thou alone endurest for ever, O Formless One.

(xx)

¹As when a hand or foot or any other part of the body is soiled,
 The dirt is removed by washing it with water,
 As when one's clothes get polluted,
 They are made clean by applying soap;
 So, if the mind be defiled by sin,
 It can be cleansed by the love of the Name.
 'Virtuous' and 'vicious' are not mere terms for talk;
 Whatever one does one carries its record along.
 The man who sows must himself eat the fruit,
 And come and go as He wills.

(xxi)

²Pilgrimages, austerities, special acts of mercy, alms-giving and
 religious gifts are all dispensed with,
 When one gets even a grain of the honour of His Name.
 We should hear it, obey it and love it in our hearts,
 And thus wash away our sins at the sacred fount within us,
 We should pray : All virtues are Thine, O Lord; none mine.
 There can be no worship without good actions.
 All hail to Him, who is Himself Maya, the Primal Word and Brahma;
 Who is Himself Truth, Beauty and the eternal yearning of the heart
 after Good.
 What was the time according to the Hindu or the Muslim
 computation, what the lunar and the solar day,
 What the season and the month, when this frame of the universe
 was erected ?
 The Pandits have not discovered the time, even if there be a Puranic
 record about it;
 Nor is it found by the Qazis who write the Quranic texts.
 No Yogi knows the date; none knows the season and the month.

¹Adi Granth, p. 4 (ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ।੨੦ ।)

²Ibid., pp. 4-5 (ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਗਇਆ ਨ ਸੋਹੈ ।੨੧ ।)

The Creator alone knows when the world was made.
 How shall I address or praise Thee, O Lord ?
 How shall I know Thee or describe ?
 Nanak, everybody, thinking himself wiser than others, speaks of God;
 But I cannot say more than this : that the great Master's manifestation
 is great, and whatever is accomplished proceeds from Him.
 He who ascribes any achievement to himself will not look beautiful
 in the world to come.

(xxii)

¹There are worlds beyond worlds below and innumerable worlds
 above.

We have grown weary of finding their limit : this is what the Vedas
 say.

And the Western Books put it at eighteen thousand, but that, too in
 reality comes to the same thing.

The count could be given, if there were a count; men have only
 perished in the attempt.

Nanak, let us only say : He in great. How great, He alone knows.

(xxiii)

²Praisers praise Him, but they are unable to know the measure of
 His greatness,

As rivers and tributaries fall into the ocean, but know not its extent.

Even emperors, whose dominions are as vast as the ocean and who
 possess mountains of wealth,

Are not equal to the ant which in its heart does not forget its Lord.

(xxiv)

³Exhaustless are His praises and the ways of their singing.

There is no end of His works and His givings,

And the sights and sounds in His creation.

We cannot discover what informs His purposes.

We cannot know even the extent of His creation,

Which seems to be boundless.

How many have been distressing themselves to find out His limit !

But the limit cannot be found.

No man has ever found it.

The more we say, leaves more to be said.

¹Adi Granth, p. 5 (ਪਾਤਾਲਾ ਪਾਤਾਲ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥)

²Ibid., p. 5 (ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥)

³Ibid., p. 5 (ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਰਮੀ ਦਾਤਿ ॥੨੪॥)

Great is the Lord, of eminent domain;
 His Name is most exalted.
 One must be as high as He Himself
 To know how high He is
 He alone knows of His own greatness.
 We only know, Nanak, that it is through His grace, His kindness,
 that we receive all gifts.

(xxv)

¹His benevolence is great beyond description.
 He is the greatest benefactor of mankind, and yet in return He does
 not cover anything in the least for Himself.
 Many redoubtable warriors beg at His door,
 And many others whose number cannot be conceived.
 Many of them who receive gifts only wreck themselves with self-
 indulgence;
 And many get His bounties and yet deny the Giver.
 How many fools have been and are being fed by Him !
 There are many who are over afflicted with pain and hunger;
 Even these, O bountiful Giver, are Thy blessings.
 Liberation from bondage depends upon His will.
 Nobody else has anything to do with it.
 If, however, anybody be so foolish as to presume anything in the
 matter,
 He alone shall know what blows one has to face for it.
 God Himself knows our wants and gives accordingly.
 Alas ! how few acknowledge this !
 He, whom God grants a thankful heart that praises Him,
 O Nanak, is a King of Kings.

(xxvi)

²Priceless are the virtues and priceless the traffic in them.
 Precious are the lives of those who deal in virtue and keep by them
 its precious stores.
 Precious are its customers, too, who come and go for it.
 We cannot set any value on love and those who are absorbed in it.
 Priceless are His laws and their administration;
 Priceless His weights and His measures.
Invaluable is His forgiveness and the mark of His acceptance.

¹Adi Granth, p. 5 (ਬਹੁਤਾ ਕਰਮੁ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ । ੨੫ ।)

²Ibid., pp. 5-6 (ਅਮੁਲ ਗੁਣ ਗਾਵਾਰਾ ਗਾਵਾਰੁ । ੨੬ ।)

Invaluable are His mercies and His commands.
 Everything of His is invaluable and baffles description.
 Those who have tried to describe have invariably grown silent in the
 end.

The Vedic texts and the Puranas speak of Him,
 And the learned men who discourse on them.
 The Brahmas and the Indras,
 The Milkmaids and the Krishnas,
 The Shivas and the Siddhas,
 And the several Buddhas made by God, all speak of Him.
 The demons and gods,
 The sages and seers, all speak of Him.
 Some are discoursing, and others are about to begin,
 While many depart before their talk is done.
 Were God to create as many more as He has already done,
 They would not even then be able to speak of Him adequately.
 God can be as great as He pleases;
 And, Nanak, the Eternal Himself knows how great He is.
 If there be any man so impious as to say he knows, he should be put
 down as the most foolish of men.

(xxvii)

¹How beautiful is Thy gate, how beautiful thy mansion, where Thou
 sittest to watch over all !
 How many minstrels are there with countless instruments of different
 kinds !
 How many musicians who sing in various tunes and different
 measures !
 The elements of water, wind and fire hold a serenade at Thy gate,
 and there is the King of Death singing to Thy glory.
 To Thee sing Chit-Gupts, the scribes of heaven, on whose record the
 Dharmaraj weighs the deeds of men.
 To Thee sing Shiva, Brahma and the Spouse of Vishnu, all beautified
 by Thee alone.
 To Thee sing Indras on their thrones with the Choirs of heavenly
 throng.
 The Siddhas in meditation sing Thee and the Saints in their discourses.
 The celibates, the zealots and those whose religion is patience sing
 Thee, as also do the unflinching heroes.

¹Adi Granth, p. 6 (ਮੈ ਦਰੁ ਵੇਰਾ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੨੭॥)

To Thee sing the great Rishis with the Vedas of different ages, and the Pandits who read them.

To Thee sing the beauties that enchant the hearts in heaven, on earth and in the nether regions.

To Thee sing the jewels, created by Thee, and the sixty-eight places of pilgrimage.

To Thee sing mighty warriors and the brave; to Thee sing the four mines* of life.

To Thee sing earthly regions, the heavenly spheres and the whole universe, created and sustained by Thee.

To Thee sing those who please Thee and are steeped in Thy bliss-imparting love.

Many others, too, sing Thee; but their names I do not remember :
What more can I say of them ?

He, He alone remains ever the same, the true Master of the true Name.

He who erected this frame exists, and, even though the whole creation depart, He shall endure for ever.

He who made Nature, consisting of things of different colours, orders and species,

Watches over His handiwork according to His own great purposes.

He does just what pleases Him, and none can say what He should do.

He is the King of Kings, Nanak, and ours is only to live according to His will.

(xxviii)

¹Make Contentment thy ear-rings, and self-exertion thy begging-bowl and wallet. Instead of rubbing ashes on thy body, keep the thought of God always in thy mind.

The idea that thou hast to die should be thy gaberdine; and the rule of life should be to keep thy body pure like a chaste virgin. Let Faith be thy staff.

Thou shalt belong to the **Ayee order of saints, if thou associate thyself with all men as thy equals; and thou shalt conquer the world, if thou subdue thy mind.

Hail to Him. All hail !

The Primal Being, who is pure, who never began, who never dies,

* The traditional sources, such as the sperm, the egg, the sweat and the seed.

** The highest order of Yogis noted for their spirit of accommodation.

¹Adi Granth, p. 6 (ਮੁੰਦਾ ਸੰਤੋਖੁ ਜੁਗੁ ਜੁਗੁ ਏਕੈ ਵੇਸੁ ।੨੮ ।)

and through all ages remains the same.

(xxix)

¹Let knowledge of the good be thy food, Compassion thy steward
and the Divinity ringing in every beat of the heart be thy horn.
The desire to possess supernatural powers is merely an irrelevant
taste : own Him as thy Lord, who keeps everything strung on
His will.

The principles of Union and Disunion regulate our conduct, and we
get what He ordains.

Hail to Him ! All hail !

The Primal Being, who is pure, who never began, who never dies,
and through all ages remains the same.

(xxx)

²It is generally supposed that the Divine Mother by a mysterious
scheme conceived and gave birth to three deities :

One that creates, the second that supports, and the third that adjudges
destruction.

But in reality it is God, who directs the world according to His will,
and no other.

The thing that astonishes the people most is that, while He sees
them, they cannot see Him.

Hail to Him ! All hail !

The Primal Being who is pure, who never began, who never dies,
and through all ages remains the same.

(xxxi)

³God has His seat in every region, and wherever He is He has His
stores with Him.

He put in once for all whatever He had to place in them.

The Creator Himself creates and Himself watches over His creation.

Nanak, the arrangements of the True One endure for ever.

Hail to Him ! All hail !

The Primal Being, who is pure, who never began, who never dies,
and through all ages remains the same.

(xxxii)

⁴Had I a hundred thousand tongues instead of one, nay, if twenty
times as many,

¹Adi Granth, pp. 6-7 (ਭੁਗਤਿ ਗਿਆਨੁ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ । ੨੯ ।)

²Ibid., p. 7 (ਏਕਾ ਮਾਈ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ । ੩੦ ।)

³Ibid., p. 7 (ਆਸਣੁ ਲੋਇ ਲੋਇ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ । ੩੧ ।)

⁴Ibid., p. 7 (ਇਕਦੁ ਜੀਤੈ ਕੁੜੀ ਕੁੜੈ ਠੀਸ । ੩੨ ।)

I would still call upon the Name of the One Lord hundred thousand times with each tongue.

In this path, leading to the house of the Bridegroom, there are steps which we have to mount untill we become one with Him.

By hearing the news of Heaven, even worms are stirred with a longing to be there.

Nanak, Heaven is found through the grace of God; and all other boasted ways and means are false.

(xxxiii)

¹For, of ourselves we have no power to speak or to keep silent;

No power to ask or give;

No power to die or live;

And cannot of ourselves command kingdoms or live in blatant prosperity.

We cannot force an awakening in our spirit, whereby to think and reason correctly.

We have no power to find the way of freedom for our souls.

He whom the power belongs does everything :

Nanak, no one can of Himself be high or low.

(xxxiv)

²There are nights and days, lunar as well as solar, and seasons;

There are elements of water, air and fire; and there are lower regions.

In the midst of them God has established, as the Abode of Duty, this earth,

With so many living beings of different forms and habits,

Of different names and kinds.

They shall be judged according to their deeds

By Him who is true and whose court is just.

There the model men of approved character look beautiful.

And those who win His favour get the mark of His acceptance.

It is determined in that court who is raw and who is ripe.

Nanak, we can know this only when we get there.

(xxxv)

³This is what supports man as long as he is in the domain of law.

Now I want to show what he meets in the field of Reason.

¹Adi Granth, p. 7 (ਅਖਣਿ ਜੋਰੁ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ।੩੩ ।)

²Ibid., p. 7 (ਰਾਤੀ ਰੁਤੀ ਜਾਪੈ ਜਾਇ ।੩੪ ।)

³Ibid., p. 7 (ਧਰਮ ਖੰਡ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ।੩੫ ।)

He sees there many elements of water, air and fire; many Shivas and
 Krishnas;
 Many Brahmas, fashioning beings of various hues and forms.
 He finds there many fields of action, golden mountains, and many
 Dhruvas receiving instruction;
 Many Indras, moons and suns; many stellar and earthly regions;
 Many Siddhas, Buddhas, Naths; many goddesses and their
 counterfeits;
 Many gods and demons, many sages, and many precious products of
 the seas;
 Many species of life and forms of speech; and many lines of Kings.
 There are many men of spirit there, and many who are engaged in
 the service of mankind.
 There is, Nanak, no end of them.

(xxxvi)

¹In the domain of Reason, knowledge is resplendent;
 And there are million kinds of joy, born of sights and sounds.
 In the next stage, that of self-exertion, the development of character
 expresses itself in the formation of disposition.
 The moulding done there is most beautiful,
 And none can describe its effect :
 If any one tries, he is baffled in his attempts.
 There the spiritual insight, understanding, and reasoning faculties
 are moulded,
 And the feelings of the godly and the spiritually-minded are
 disciplined.

(xxxvii)

²The domain of Action is characterised by energy
 In it are found none else
 But the heroes mighty and brave,
 Who are brimming with the spirit of Ram.
 There are also throngs of Sitas, rapt in glory.
 Whose beauty is beyond the reach of words.
 Neither death nor guile can affect them
 Whose hearts enshrine the Lord.
 In the same region of Action there are found communities of holy
 men,

¹Adi Granth, pp. 7-8 (ਗਿਆਨ ਖੰਡ ਮਹਿ ਸਿਧਾ ਕੀ ਸੁਧਿ ।੩੬ ।)

²Ibid., p. 8 (ਕਰਮ ਖੰਡ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ।੩੭ ।)

Who, keeping the Lord in their hearts, rejoice for ever.
 At last man reaches the region of Truth, where God Himself dwells
 And looks on His handiwork with His joy-raining eye.
 There are in it spheres, systems, universes,
 Of which no words could describe the limit,
 And in which there are worlds upon worlds of creatures,
 All engaged in doing what He ordains.
 Man looks on all this and rejoices in its contemplation.
 But, Nanak, it is hard to describe what he sees.

(xxxviii)

¹The ideal at the true Mnt is coined thus.
 Patience the smith works in Chastity's forge :
 With the fire of Suffering and the bellows of God's Fear
 He melts the immortal nature in the melting-pot of Love,
 And on the anvil of Common-sense he hammers it out with the
 hammer of the Divine Word.
 Only those work at their lives in this way, who are visited by Grace.
 Nanak, when God sends grace, with one glance of His He fills man
 with everlasting joy.

EPILOGUE

²Water is the father, great earth the mother, and air inspires our clay.
 Day and night are the nurses, male and female, in whose lap the
 whole world is playing.
 Our deeds, good and bad, shall be read out in the presence of the
 Supreme Judge.
 According to their own actions, some shall get a place near Him,
 while others shall be thrown far away.
 Those who kept the Name always in their hearts, their toil shall be
 over.
 And their faces shall reflect glory. Nanak, in their company many
 others, too shall be saved. 1.

¹Adi Granth, p. 8 (ਜਤੁ ਪਾਹਾਰਾ ਨਦਰਿ ਨਿਹਾਲਿ ।੩੮।)

²Ibid., p. 8 (ਸਲੋਕੁ : ਪਵਣੁ ਗੁਰੂ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ।੧।)

THAT GATE ! (SO-DARU)

1. ASA MEASURE, BY THE FIRST GURU.

BY THE GRACE OF THE ONE SUPREME BEING WHO
IS THE TRUE ENLIGHTENER !

¹How beautiful is Thy gate, how beautiful Thy mansion, where thou
sittest to watch over all !

How many minstrels are there with countless instruments of different
kinds !

How many musicians who sing in various tunes and different
measures !

The elements of water, wind and fire hold a serenade at Thy gate,
and there is the King of Death singing to Thy glory.

To Thee sing Chit-Gupts, the scribes of heaven, on whose record
the Dharamraj weighs the deeds of men.

To Thee sing Ishwar, Brahma and the Spouse of Vishnu, all beautified
by Thee alone.

To Thee sing Indras on their Thrones, with the choirs of heaven
thronging at Thy gate.

The Siddhas in meditation sing Thee and the Saints in their discourses.

The Celebates, the Zealots and those whose religion is patience sing
Thee, as also do the unflinching heroes.

To Thee sing the great Rishis, with the Vedas of different ages, and
the Pandits who read them.

To Thee sing the beauties that enchant the hearts in heaven, on earth
and in the nether regions.

To Thee sing the Jewels, created by Thee, and the sixty-eight places
of pilgrimage.

To Thee sing the mighty warriors and the brave; to Thee sing the
four mines of life.

To Thee sing earthly regions, the heavenly spheres and the whole
universe, created and sustained by Thee.

¹Adi Granth, pp. 8-9 (ਸੋ ਦਰੁ ਤੇਰਾ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੧॥)

To Thee sing those who please Thee and are steeped in Thy bliss-
imparting love.

Many others, too, sing Thee; but their names I do not remember :
What more can I say of them ?

He, He alone remains ever the same, the true Master of the True
Name.

He who erected this frame exists, and, even though the whole creation
depart, He shall endure for ever.

He who made Nature, consisting of things of different colours, orders
and species.

Watches over His handiwork according to His own great purposes.
He does just what pleases Him, and none may say what He should
do.

He is the King of Kings, Nanak, and ours is only to live according to
his will.

2. IN ASA, BY GURU I

1. ¹All call Thee great by hearsay;
How great Thou really art could be realised if one could behold
Thee.

Thou canst not be estimated or described;

Those who try to do so are lost in wonder.

O my great master, deep and mysterious, brimming with
excellences.

None knows the extent of thy being.

2. If all men of vision were to join together in straining their minds,
If all appraisers were to meet and appraise Thee —
Together with scholars and thinkers, priests and high priests —
They would still be unable to tell even a little of Thy greatness.

3. All charities, austerities and other acts of merit,
All excellences of the wonder-working souls
Are within the reach of none except through Thee;
Nor can they be withheld by anyone, when once they are granted
by Thy grace.

4. What is Thy poor praiser to do,
When he finds so much in Thee to praise ?
He cannot help it, when Thou grantest him Thy gift.
He is transformed, Nanak, by the True One Himself.

¹Adi Granth, p. 9 (ਸੁਣਿ ਵਡਾ ਸਚੁ ਸਵਾਰਨਹਾਰਾ 18 | 2 |)

3. IN ASA, BY GURU I

1. ¹While I speak of the Name, I live; when I miss it, I die.
It is, however, difficult to expound it.
If man were to hunger after it,
And were to satisfy that hunger with it, his other troubles too
would vanish.
How can I forget Him, O my mother,
When I know Him as my true master bearing the name of
Truth ?
2. Men have been trying in vain to tell
Even an iota of His greatness; His worth is beyond them.
If all men were to try it jointly,
That would not add to or detract from His greatness.
3. He does not die, nor is there any mourning for Him.
He goes on giving our daily bread, with an unceasing supply.
His glory is that there is none like Him,
Nor there was, nor shall ever be.
4. As great as He Himself is, so great are His gifts.
He who made the day also made the night.
Very low must be the persons who forget such a Master.
To me outcastes are those who live without His Name.

4. IN GUJARI, BY GURU IV

1. ²O servant of God, O true Guru, O true Man ! I beseech you
as my Guide :
I am a worm, low and humble, approaching you with the request
that I may kindly be enlightend of the Name.
My friend, my divine guide, enlighten me with the name.
The name bestowed in the Guru's way is the promoter of my
life; The praising of God is my occupation.
2. Very Very fortunate are those men of God who yearn and thirst
for Him.
Their thirst is appeased only when they get the Name and its
blessings are revealed to them in the holy company.
3. Those indeed are unfortunate, and they live in the
company of death, who relish not the divine Name.
Their life, lived or to be lived, away from the Guru's guidance,

¹Adi Granth, pp. 9-10 (ਅਖਾ ਜੀਵਾ ਬਾਬੁ ਸਨਾਤਿ 18 13 ।)

²Ibid., p. 10 (ਹਰਿ ਕੇ ਜਨ ਨਾਮੁ ਪਰਗਾਸਿ 18 18 ।)

is vain and wretched.

4. Those chosen of God obtain the fellowship of the Guru who are marked out from on high.

Blessed, blessed is the true fellowship, Nanak, where one tastes of God and sees the glimpses of His Name.

5. IN GUJARI, BY GURU V

1. ¹O man, why should you feel concerned, when God is arranging Things for you ?

He provides even for those insects which He creates in rocks and stones.

My God, He alone is saved who enters the holy company.

Where, thanks to the Guru, His wooden-dry life becomes green, and develops to its highest.

2. No one can rely on mother, father, friends, children or wives. It is God who provides every one with his daily bread; then why, O man, should you be anxious ?

3. The crane comes flying hundreds of miles, leaving her young ones behind.

Who feeds them ? Who caters for them ? Have you ever thought of that ?

4. It is God who keeps within His hand all the sources of joy, physical and mental.

Ours is only to admire Him ever and ever, saying, 'O Lord ! Thou hast no end or limit !

THAT BEING (SO-PURUKHU)

1. IN ASA, BY GURU IV

By the grace of the One Supreme Being who is the true enlightener

1. ²That Being, who is called God, is immaculate; immaculate is He, and beyond reach or limit.

O good men, sing of Him thus, and He will remove your troubles :

All look up to Thee, O true Creator !

All creatures are Thine; Thou providest for all.

Thou Thyself art the master, Thyself the servant; what is poor creature without Thee ?

¹Adi Granth, p. 10 (ਕਾਹੇ ਰੇ ਮਨ ਅੰਤੁ ਨ ਪਾਰਾਵਰਿਆ ॥੪॥੫॥)

²Ibid., pp. 10-11 (ਸੋ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਸਭਸੈ ਕਾ ਜਾਣੇਈ ॥੫॥੧॥)

2. Thou, O God, the one efficient Being, art contained in every heart and pervadest everything.
It is Thy own wondrous play that some appear as givers, and others as beggars;
Really Thou art the Giver; Thyself the Enjoyer; I know no other beside Thee.
Thou art the Supreme Being, boundless and infinite; how can I define Thy attributes ?
I can only admire those who serve Thee.
3. They who contemplate Thee, O Lord, are happy in this world.
They are saved, and are freed from the noose of Death.
They who contemplate Thee, O Fearless One, lose all sense of fear;
And those who worship Thee become one with Thee :
Blessed, blessed are they, who meditate on Thee; I could pour out my life to them.
4. Infinite are the stores of Thy love, O God !
And various are Thy lovers who praise Thee.
Various is the worship offered to Thee, and various the kinds of name-repetition and austerity.
So many read the Smritis and Shastras of different kinds, and perform their daily ritual and the six acts prescribed for them.
But only they are real devotees who are pleasing unto thee, O Lord !
5. Thou art the Primal Being, the illimitable Creator; there is none so great as Thou.
Thou art the same in all ages, ever and ever the same, the eternal Creator.
What pleases unto Thee passes current, and whatever Thou does must happen.
Thou Thyself created the whole world, and after creating it makest it disappear.
I sing of Thy goodness, O Creator, who knowest all things.
2. IN ASA, BY GURU IV
 - ¹Thou art the true Creator, my Lord !
Whatever pleases Thee must happen; whatever thou givest I receive.

¹Adi Granth, pp. 11-12 (ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਪਰਗਟੁ ਹੋਇ 18।੨।1)

1. All are Thine; all turn their thoughts to Thee.
They whom Thou art gracious get the jewel of Thy Name.
The Guruwards minds get it, and the wayward minds lose it.
Thou Thyself separatest these and blendest those with Thee.
 2. Thou art a river in which all beings move :
There is none but Thee around them.
All living things are playing within Thee.
By the process of Disunion they are separated and by the process
of Union they are reunited with Thee.
 3. He whose mind Thou openest receives Thy knowledge,
And ever dwells on Thy praises.
He alone is happy who serves Thee
And feels at home in Thy Name.
 4. Thou art the originator of all things : they happen as Thou
wishest; nobody else has anything to do with them.
After making things, Thou lookest after them, as Thou knowest
their needs.
This becomes manifest through the Guru.
3. IN ASA, BY GURU I
1. ¹Man is cast on a sea whose water is made of fire, the fire of
passion,
And his feet are caught in the slough of affections, which drag
him down.
Foolish man ! You would not think of the one who would save
you !
And by forgetting whom you lose all your saving graces.
 2. Oh! but I am myself not pure, or true, or learned, being born a
stupid fool.
My only refuge is the company of those who forget Him not.
4. IN ASA, BY GURU V
1. ²The human life you have got, O man,
Is an opportunity for you to meet the Lord.
All else that you do is of no avail;
Join the company of the holy, and practise the presence of the
Lord.
Apply yourself to the task of saving yourself.

¹Adi Granth, p. 12 (ਤਿਤੁ ਸਰਵਰਤੈ ਨਾਹੀ ਵੀਸਰਿਆ ॥੨॥੩॥)

²Ibid., p. 12 (ਭਈ ਪਰਾਪਤਿ ਰਾਖਹੁ ਸਰਮਾ ॥੨॥੪॥)

- You life is passing in vain in the pursuit of worldly love.
2. Oh ! but I have myself neglected the duties of meditation;
 self-discipline and self-control;
 Nor have I served holy men or tried to acquaint myself with
 the Lord.
 My life is base;
 But as I have sought Thy shelter, I hope Thou shalt save me.

THE HYMN OF PRAISE (SOHILA)

1. IN GAURI DEEPAKI, BY GURU I

By the grace of the one Supreme being who is the true enlightener.

- 1 ¹Bring yourself into that mood wherein it is possible to sing
God's praises and to think of Him.

And in that mood sing His Hymn of praise, and vibrate His Name.

Raise to Him, the fearless Lord, a Hymn which I cherish most,
as it is always comforting.

- 2 All creatures at all times are being supported by Him; He the Giver looks to their wants.

When it is impossible to appraise His gifts, how could one estimate the Giver-Himself ?

- 3 The year and the time of my soul's marriage are appointed; let my friends pour the oil of welcome

And send me forward with blessings that I may meet my Lord.

- 4 Guests are bidden from all houses to the same feast; and calls are heard daily on all sides.

Remember the Master of the feast; who knows when your own turn may come ?

2. IN ASA, BY GURU I

- 1 ²There are six systems of thought, and six teachers, each with a different doctrine.

But the Teacher of teachers is one, in spite of His different revelations.

My friend, you should stick to that system which stands for the praise of God :

That will redound to your glory.

- 2 As there is a single sun, in spite of different reasons,
And ~~their~~ sub-divisions of months, and days, and hours, and

¹Adi Granth, p. 12 (ਜੈ ਘਰਿ ਕੀਰਤਿ ਸੇ ਦਿਹ ਆਵੰਨਿ ॥੪॥੧॥)

²Ibid., pp. 12-13 (ਛਿਅ ਘਰ ਛਿਅ ਕੇ ਕੇਤੇ ਵੇਸੁ ॥੪॥੨॥)

minutes and seconds ;

So, Nanak, there is but one God, although His manifestations are many.

3. IN DHANASRI, BY GURU I

1 ¹The star-rich sky is a salver enchased with pearls, the sun and the moon are lamps.

The fragrance wafted from the Malayan mountains is Thy incense, the wind is Thy fan, and all the vegetation yields flowers for Thy worship, O Lord of Light !

Unbeaten strains of music are drumming in the soul.

How wonderful is thy worship being performed !

It is Thy worship, O Lord, who can furl up the whole scene.

2 Thou hast a thousand forms, and yet no mortal form; a thousand eyes, and yet no eye of flesh;

A thousand feet unstained and yet no feet of Thine; a thousand organs of smell, and yet no nose that could be called Thine own :

I feel fascinated to see these wonders.

3 In all there is light, and that light is His.

It is by His radiance that all are illumined.

One could kindle this Light, if prompted by the Guru,

And with it could perform His worship, if it could be acceptable to Him.

4 O Lord, my mind like a bee is lured by a honeyed fragrance of Thy lotus feet, and like a cuckoo is thirsting for the rain-drops of Thy mercy.

Grant me Thy favour that I may rest in Thy Name.

4. IN GAURI PURBI, BY GURU IV

1 ²The Body is like a populous city teeming with sins like Lust and Wrath, which, however, could be shattered to pieces if we would ally ourselves with the Redeemer.

It is only through a prompting from the past that we are led to the Redeemer, who fills us with the love of God.

Clasp your hands before the Guru, therefore; you will be doing much good to yourself.

Prostrate yourself before Him, and you will greatly benefit by it.

¹Adi Granth, p. 13 (ਗਗਨ ਮੈ ਥਾਲੁ ਤੇਰੈ ਨਾਇ ਵਾਸਾ ॥੪॥੩॥)

²Ibid., p. 13 (ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਸੁਖੁ ਮੰਡਾ ਹੇ ॥੪॥੪॥)

- 2 Those who believe in the philosophy of power know not the taste of the Name; they bear the thorn of pride in their hearts.

As they go about in the walks of life, it pricks and pains them; and the demon of Death drives them with his baton swinging over their heads.

- 3 The men of God are so absorbed in His Name that the threat of life or death does not affect them.

They have attached themselves to a Being who is supreme and imperishable, and much honour is theirs in the world and its continents.

- 4 We are poor and humble, but are Thine, O Lord, who art great. Save us, O save us !

¹(Thy Name is the mainstay and support of Nanak, peace is enjoyed Through Thy Name).

5. IN GAURI PURBI, BY GURU V

1. ²I pray you hear me, my friends, it is time to serve the Guru. Earn here the merit of God's worship, and you shall live happily in the hereafter.

With the passing of each day and night, life is growing shorter; O man, arrange your affairs in consultation with the Guru.

- 2 The lives of men are made futile by superstition; only he succeeds who is God-wise.

Only he knows the story of the Ineffable who is awakened from sleep and made to drink from His chalice.

- 3 Secure the object for which you came into the world; which is, with the help of the Guru to build the house of God in your heart,

And to live in it with ease and comfort, as in your own home, and never to wander forth again.

- 4 O searcher of hearts, dispenser of lives ! grant me my wish : Which is to make me the dust of the Guru's feet; this is all the happiness I ask for.

¹English rendering of this line is missing in the MS. The present version is by the Editor. (ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਸੁਖੁ ਮੰਡਾ ਹੇ)

²Adi Granth, p. 13 (ਕਰਉ ਬੇਨੰਤੀ ਸੰਤਨ ਕੀ ਧੁਰੇ ॥੪॥੫॥)

BY THE GRACE OF THE ONE SUPREME BEING
WHO IS THE TRUE ENLIGHTENER
SRI-RAG, BY GURU I

Key I

(i)

- 1 ¹Were my mansions to be built of pearls, inlaid with gems,
And plastered with sense-alluring pastes of musk, saffron, aloe
and sandal.
May it not be, O God, that deluded by these sights I may forget
Thee and not remember Thy Name !
I have ascertained from my Guru that there can be no other
place for me
Except in God, without whom my soul would burn itself away.
- 2 Were the floor to be studded with diamonds and rubies, and
my bed bedecked likewise,
With a charming damsel in it, her face shining with a brilliant,
and herself making gestures of love,
May it not be, O God, that deluded by these sights I may forget
Thee and not remember Thy Name !
- 3 Were I to become a master-Yogi, setting up a shop of miracles,
and having all sources of wealth at my call;
Could I appear and disappear at will; and were I to gain the
confidence of people;
May it not be, O God, that deluded by these powers I may
forget Thee and not remember Thy Name !
- 4 Were I to become a Sultan, raising armies, annexing thrones,
And establishing my right to rule and tax — which is all air —
May it not be, O God, that deluded by these I may forget Thee
and not remember Thy Name !

(ii)

- 1 ²Were my age lengthened out to millions of years, and were I to
live on air alone ;

¹Adi Granth, p. 14 (ਮੋਤੀ ਤ ਮੰਦਰ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ 18।੧।)

²Ibid., pp. 14-15 (ਕੋਟਿ ਕੋਟੀ ਮੇਰੀ ਕੇਵਡੁ ਆਖਾ ਨਾਉ 18।੨।)

Were I to encave myself where the light of the sun or the moon
would never penetrate and where I could not even dream
of having a nap ;

Even then it would not be possible to form an estimate of
Thine; how can I say how great Thy Name Is ?

The true one, who is formless, is self-contained.

Whatever is said about Him is a hearsay, except when one speaks
under grace.

2 If I were cut up, bit by bit, and were ground in a mill;
If I were burnt at fire, and were reduced to ashes,
It would still be impossible to form an estimate of Thine; how
can I say how great Thy Name is ?

3 If I were to fly like a bird, and were to soar into different heavens,
Until I became invisible, and could thus live on without food
or drink,

It would still be impossible to form an estimate of Thine; how
can I say how great Thy Name is ?

4 If I were to use tons of paper in estimating the different
interpretations of Thine read by me,
And if I were to write with unfailing ink and a pen driven by
the wind,

It would still be impossible to form a true estimate of Thine;
how can I say how great Thy Name is ?

(iii)

1 ¹Here everything is within limits, as the words we use in talk,
and the food we eat.

The way we follow in travel comes to an end, and so do things
we hear or see.

The steam of breath we draw must cease sometimes : To know
this we need not consult scholars.

It is patent, my friend, that the material world is a passing show.
But the blind man, being insensible of the hidden presence of
the Name, loses both this world and the next.

2 He who is born must live here for a time, and then depart.
Nobody accompanies him where he is held to account.

Those who weep for him simply waste their breath.

3 All call him great, nobody calls him low,
As nobody knows his real worth : he cannot be great simply
because they call him so.

¹Adi Granth, p. 15 (ਲੇਖੇ ਬੋਲਣੁ ਬੋਲਣਾ ਤੇਰੀ ਬਖਸੀਸ 18 13 1)

Only God is the real master; all others are His creatures, filling the worlds of His creation.

- 4 There are lowest men among the low;
My place is with them : What have I got to do with the great ?
God's eye of mercy falls on those who take care of the lowly.

(iv)

1. ¹Greed which is a dog; lying which is a sweeper; deceitful cunning which is carrion;
Slander of others which is merely dirt washed off from them into our mouths; fiery anger which is an outcaste;
Luxury and self-praise-these are my doings, O God.
One should speak nothing, my friend, but that which brings honour.
Say that only those can be called good who are adjudged good before the bar of heaven; the evil-doers are left only to lament.
- 2 There is pleasure in gold and silver, in women, and in perfumes;
There is pleasure in horses and houses, in soft couches, in meats and sweets.
With so many pleasures for the body to enjoy, how could There be any room in it for the Name of God ?
- 3 That speech is worth which does credit to the speaker;
Harsh words only bring disgrace; would that my foolish heart knew it !
They alone are good who are pleasing to the Lord : What else could be said of them ?
- 4 Theirs is wisdom, and honour, and wealth, because God resides in their hearts.
They need no praise; they alone, and no others are beautiful.
The others, devoid of grace, find no interest in deeds of charity or the Name.

(v)

1. ²The Dispenser of fate gives men of craving a pill of intoxicating illusion,
And they in a stupor forget the fact of death and give themselves over to pleasure for a few days.
Those who are sober are given Truth that they might keep the manners of His Court.

¹Adi Granth, p. 15 (ਲਬੁ ਕੁਤਾ ਕੂੜੁ ਦਾਨਿ ਨ ਨਾਇ ॥੪॥੪॥)

²Ibid., pp. 15-16 (ਅਮਲੁ ਗਲੋਲਾ ਤੁਧੁ ਭਾਵੈ ਪਰਵਾਣੁ ॥੪॥੫॥)

- You should know, Nanak, that God Himself is Truth.
Whose service brings happiness here and honour hereafter.
- 2 Truth is a wine without sugar; it contains the True Name instead.
Those who hear or talk of it deserve my homage.
That inebriation of the mind is blessed which exalts it to the
Holy Presence.
- 3 If I were given the Name as water, wherewith to wash my life
of sins, and virtues like charity to perfume it with.
I would call it a bright success, and the gift would be cherished
as one out of millions.
We should present our troubles to Him who is also the source
of our joys.
- 4 Why should we forget Him who owns our life and soul ?
Without Him everything that we eat or wear is impure.
Whatever is pleasing unto Him is proper; all else is false.
- (vi)
- 1 ¹Apply fire to your worldly affection, and crush it into ink; turn
good sense into paper.
Make love your pen, and let your heart be the writer; write what
is reasonable according to the Guru.
Write God's Name and His praises, and say that He is infinite.
Learn, my friend, to make this kind of record.
So that whenever it is called for, you may be able to get a mark
of acceptance on it.
- 2 Where glory is obtained, and everlasting joy and felicity,
There marks of honour are placed on those who bear in their
hearts the true Name.
It is got through grace, and not through idle talk.
- 3 Some are called commanders; they go and others take their
places.
Some are made to beg and others to preside over grand courts.
All will come to know when they cross the bar that being devoid
of the Name is to be worthless.
- 4 Before God's awful presence I tremble, and my body pines
and wastes away,
As I see the so-called kings and lords being reduced to
ashes,
And their false attachments cut off from them at their
departure.

¹Adi Granth, p. 16 (ਜਾਲਿ ਮੋਹੁ ਕੁੜੇ ਤੁਟੇ ਨੇਹੁ ॥੪॥੬॥)

(vii)

- 1 ¹To hear the Name is to enjoy salt dishes, and to believe in it is
to enjoy all sweets;
To sound it in the mouth gives piquancy to the taste, and to
sing it is to add spices.
To love it by the grace of God includes all the possible dishes
known to human taste.
Friend, the Enjoyment of any other kind of food is evil,
Which gives pain to the body and evil thoughts to the mind.
- 2 To imbue one's mind with the Name is to wear red; to be
charitable and to make gifts is to provide white trimmings.
To dispel darkness from the mind is to pick out blue; to meditate
on God's feet is to put on a long gown.
Contentment serves as the waist-band, and the glory of the
Name as wealth and beauty.
Friend, the enjoyment of any other kind of dress is evil,
Which gives pain to the body and evil thoughts to the mind.
- 3 To know God's way is to have horses caparisoned with gold;
And to pursue virtue is as good as going on a hunt with bows,
arrows, quivers, spears and swords.
To be known as a man of honour is to march with bands and
banners; and to win God's grace is to have high caste.
Friend, the enjoyment of all other riding is evil,
Which gives pain to the body and evil thoughts to the mind.
- 4 The joy of the Name is as the peace of home, and His eye of
grace sheds a domestic influence around us.
Man commands many other things which one could go on
describing without end; but that command alone is proper
which is pleasing to the Lord.
He alone is the true sovereign who has to consult nobody.
Besides this, O friend, all lying in bed is evil.
Which gives pain to the body and evil thoughts to the mind.

(viii)

- 1 ²If a man's body were suffused with saffron, his tongue bore
jewels in its flow, and his breath emitted the scent of aloe;
If he bore a mark of every sacred place on his forehead, and his
mind were illumined with wisdom;

¹Adi Granth, pp. 16-17 (ਸਭਿ ਰਸ ਮਿਠੇ ਚਲਹਿ ਵਿਕਾਰ ॥੪॥੭॥)

²Ibid., p. 17 (ਭੰਗੁ ਕੀ ਕਾਇਆ ਗਇਆ ਕਿਆ ਹੋਇ ॥੪॥੮॥)

- His wisdom would consist in praising the true Name of
wonderous worth.
All other wit is irrelevant;
The more we exercise it, False as it is, the more it intensifies
falsehood.
- 2 If a man were worshipped as a saint, and a world of people
came to meet him,
Or were he accounted as a master-yogi of great renown;
All the worship paid to him would only bring ruin, if he wins
no credit from God.
- 3 No one can dislodge those who have been established by the
true Guru :
They have the wonder-working Name in them; it is the Name
which exalts them.
We should therefore offer our belief and worship to the Name,
which is ever and ever the same and true.
- 4 When the worldly-wise man dies, and his earthly frame is
reduced to ashes, what must become of his soul !
All his cunning is consumed with his body, and his soul departs
wailing,
'For having ignored the Name, oh ! how shall I fare at the bar
of heaven !'

(ix)

- 1 'The good woman radiates good influences, and the evil one
sulks at home.
O woman ! if you wish to meet the heavenly Spouse, falsehood
is not the means to do it.
He is far away enisled, where no boat or raft may reach Him.
There he sits — The Master of perfections — On a throne
immovable.
If the perfect guide were to help, one could reach the true and
the immeasurable.
- 2 The heavenly abode is beautiful; it is adorned with gems and
rubies,
With pearls and diamonds serene; and is provided with citadels,
golden and artistic.
How shall I scale this fort without a ladder, and see the great

¹Adi Granth, p. 17 (ਗੁਣਵੰਤੀ ਗੁਣ ਘਾਟੈ ਗੁਣ ਤਾਸ ॥੪॥੯॥)

- God with a steady vision ?
- 3 The Guru, equipped with the Name, is the ladder; he is the boat and the raft;
The Guru is the lake and the sea; himself the boat on it; he is the river, and he himself the sacred place on it.
If it pleases God, I shall go to bathe in him, as the sacred font, and get myself cleansed.
- 4 When it is said that God is most perfect and His abode is on a perfect throne,
Erected in a perfectly beautiful place, and that He fulfils the hopes of the hopeless,
Then if man gets such a perfect One into him, how could his goodness be less perfect ?
- (x)
- 1 'Come, my sisters and bosom friends, let us embrace each other,
And join together in telling tales of the Almighty Spouse.
The true Master has all excellence, and we have all defects.
Creator, every one stands on thy strength.
We should consider only one thing : Where thou art, what more is there to wish ?
- 2 Go and ask the happy wives by what merits they enjoy the Spouse —
"We decorate ourselves with composure, contentment and sweet discourse;
And meet our bonny Beloved in such strains of the Guru's word as :
- 3 'How many wondrous powers Thou hast, and how many gifts !
How many creatures are there to praise Thee day and night !
How many are the forms and colours in which Thou appearest, and how many orders, high and low !'
- 4 Thus getting at the reality of things we develop a sense of truth in us — the truth that qualifies us to meet the Divine Truth.
As the Guru's word goes on working on Our natures, it evokes a sense of awe in us, which awakens our spirit and makes

¹Adi Granth, pp. 17-18 (ਆਵਹੁ ਭੈਣੇ ਗਲਿ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥੪॥੧੦॥)

us worthy of the Beloved.

The true Lord then takes us Himself into His embrace."

(xi)

- 1 ¹I was well saved by the dying of self-love in my heart.
As I threw myself on the Guru, the viciously inclined impulses
in me began to serve higher ends.
With the coming in of the true and fearless God, all worry and
contention left me.
O my mind ! when Truth enters. Fear departs;
But without fearing Him how can a man of faith become fearless
and be absorbed in His deal ?
- 2 How many are the calls made on God ? — no end of them.
And how many are they who beg ? The Giver is only one,
To whom all owe their life and breath; satisfaction may be had
only if He comes to reside in the heart.
- 3 The world is a dream-play, performed for a moment,
In which creatures meet each other and move towards God by
the force of Integration, and then by Disintegration they
move away from Him.
What He wishes comes to pass; nothing else is possible.
- 4 In the commerce of life we have to trade through the agency of
the Guru, with Truth as our objective and Truth as
capital.
When — thanks to the perfect Guide — a purchase is made of
Truth.
The Master Merchant will recognise the consignment as tallying
with the sample of Truth kept by Him.

(xii)

- 1 ²As a metal is fused with a metal, so is God's praiser absorbed
in His praise.
He gets suffused with tulip-red, which symbolises love of
Truth.
Truth is the portion of those contented ones who meditate on
God with a single mind.
O brother, be the dust of good men's feet.
In their company you will find the Guru, who is the milch-cow
of heaven to yield salvation.

¹Adi Granth, p. 18 (ਭਲੀ ਸਰੀ ਜਿ ਸਉਦਾ ਜਿਸੁ ਪਾਸਿ 18।੧੧।)

²Ibid., p. 18 (ਧਾਤੁ ਮਿਲੈ ਫੁਲਿ ਸਦ ਬਲਿਹਾਰੈ ਜਾਸੁ 18।੧੨।)

- 2 There is a place, high and charming, whereon stands the palace of God.
We can work our way up to it with Sincerity, and find a home there with love.
The Guru acts as the guide for the mind, and Reason prompts the soul.
- 3 As long as we perform the threefold acts of tradition, we shall be subject to hope and fear.
Only the Guru can release us from this threefold activity and impart a steady vision which gives peace.
With one glance of mercy he can wash us clean and give us eyes to see our own real home.
- 4 Without the Guru there is no getting rid of filth, and without God no setting up of a home.
We should therefore look up to the World's guidance, and leave all hopes besides.
I am beholden to him who sees the Divine Palace and shows it to others.

(xiii)

- 1 ¹Wretched is the life of her who lives in separation from her Lord, being deceived by worldliness.
It is like a wall impregnated with salt which makes it crumble away day by day.
Her pining cannot cease until she meets her Beloved; and she can have no heart's ease without hearing a word from Him.
O foolish woman ! what are your decorations without your beloved ?
You will have no rest in your father's house, and your falsehood will ruin your chances with your husband.
- 2 He is wise, and does not forget her, being a true and great husband-man.
He first prepares her as His field, and then sows into her the seed of the True Name.
Each Name-seed will sprout forth into a crop of manifold* joy, with the mark** of grace on it.

¹Adi Granth, pp. 18-19 (ਪ੍ਰਿਗੁ ਜੀਵਣੁ ਸਹ ਨਾਲਿ ਪਿਆਰੁ 14।੧੩।)

* Usually nine sources of joy, consisting of different kinds of wealth, are counted.

** A reference to the mark put on crops before being divided among partners.

- 3 What do her accomplishments mean, if she knowingly ignores
the Guide.
The blind one forgetting the Name has become self-willed and
benighted.
She wanders unceasingly in transmigration, and at each turn
meets disgrace.
- 4 She may buy sandal-paste, cosmetic and red-lead for the parting
of her hair;
She may apply strong scents distilled from aloe-wood and sandal,
and may chew betel-leaf scented with camphor;
But if she pleases not her Husband, all her preparations are
vain.
- 5 Vain are all her enjoyments and her decorations.
As long as she is not impregnated with the Word, she cannot
appear beautiful in the eye of God.
Blessed is the wedded woman who loves her Lord.
- (xiv)
- 1 ¹When the soul departs, the body is left desolate and ghastly.
The life-flame goes out, leaving no vestige of smoke.
The senses cry in anguish, as they vanish in the background of
duality.
O foolish one ! you should dwell upon the Name, thinking of
his excellences,
While the rest of humanity is duped by egoism, pride and heart-
alluring affections.
- 2 Those who forget the Name, being engaged in other pursuits,
Are subject to wavering in the mind, and are consumed inwardly
by the fire of their own desire.
Only those are spared who are in the keeping of the Guru; all
others are waylaid by vain endeavour.
- 3 Truth dawns on them when they are visited by grace, and
through the Guru have their mind reclaimed.
Amorousness and love-pursuits leave them, and so do all
enmities and clashes.
Mere effort is tired of working in vain, and egoism, self-love
and anger die out of them.
- 4 Truth is obtained by man through doing things that are true,

¹Adi Granth, p. 19 (ਸ੍ਰੀ ਚੇਹ ਦਰਗਹਿ ਪੈਥਾ ਜਾਇ 18।੧੪।)

and also through the teaching of the Guru.
Such a man is free from births and deaths, and is made immortal.
He stands enrobed in honour in the presence of God, and is a
presiding genius in the council divine.

(xv)

- 1 ¹By worldliness the body is scorched into a crust of clay, and
the mind is shrivelled into dross.
Seeing this, evils invade our life, with Falsehood as their
trumpeter.
Without the guidance of the Word our ship flounders, and the
crew is engulfed in indecision.
You can be saved, my heart, if you earnestly apply yourself to
the word.
Those who do not understand this through the Guru have to
wander through the mazes of births and deaths.
- 2 A life purified is that which vibrates with the Name of the true;
In which the body throbs with the true fear, and the tongue
savours the Truth.
Having caught the eye of approval from Grace, such a life is no
longer subjected to a fire of test.
- 3 From the True One came Air, From air Water;
From water was created the Universe, with each individual life
embodying the eternal Spirit.
Life originating thus is pure, and nothing can contaminate it, as
long as it is imbued with the Word, which keeps it in credit
with God.
4. The mind in which the eye of Grace is reflected, can be satisfied
only with Truth.
With the eternal Spirit informing the mind, the five senses too
relish being inspired by the true fear.
In this way the Guru saves man from evils and wins for him
credit with God.

(xvi)

- 1 ²In the coean of Reality there is a boat, kept afloat by the skill
of the boatman Guru.
Some are coming, others going; all are filled with pride.

¹Adi Granth, pp. 19-20 (ਤਨੁ ਜਲਿ ਬਲਿ ਰਾਖੇ ਪਤਿ ਤਾਰਿ 18।੧੫।)

²Ibid., p. 20 (ਨਾਨਕ ਬੇੜੀ ਸਚ ਪਿੰਡੁ ਪ੍ਰਭੁ ਪਾਸਿ 1੫।੧੬।)

Led by their own counsel, which is mere obstinacy, they sink;
safe conduct lies only with the Guru who has the chart of
Truth with him.

How can we go across comfortably without the Guru ?

O God, save me through Him; I have nobody else to look up
to.

- 2 In the forest of life, I see a wild fire blazing before me, and a
fresh growth of greenery behind.

It is consumed in that Reality from which it springs, and is
filled through and through with the same Reality.

God Himself, who is the Reality, absorbs His creatures into
Himself, into His presence which is their home.

- 3 I realise Thy presence with every breath I draw; never can I
forget Thee.

As Thou, O my Lord, enterest my mind, made aware by the
Guru, I feel like drinking the living water of life.

My pride departs as I feel immersed in Thee, and I acknowledge
my soul and body to be Thine and Thyself as my Master.

- 4 He who has made this world in the form of threefold regions,
Appears as Light to a Guruward mind, but as Darkness to the
wayward fool.

This Light shines without intermission in all hearts, but its
presence is felt only by a sense lent by the Guru.

- 5 Blessed are they who have realised it through the Guru.

They have blended themselves with the True One by exhibiting
the same qualities.

The Name gives them all they want, and they place their whole
lives at the disposal of God.

(xvii)

- 1 ¹My dear friend, my heart, this is the time for you to meet God.
As long as there is lively youth in you, your body and flesh have
some significance.

Unless exerted in some good, they will become worthless and
will decay and fall.

O my heart, take with you some profit when you return home:
Praise the Name, as the Guru instructs you, and you will be
cooling down the fires of self.

- 2 By hearing religious discourses we only patch up the rents of

¹Adi Granth, p. 20 (ਸੁਣਿ ਮਨ ਮਿਤ੍ਰ ਸੇ ਪ੍ਰਭੁ ਨਾਲਿ ॥੪॥੧੭॥)

- our nature; by reading and writing we add to the burden of our understanding.
 Desire is nevertheless on the increase, and the disease of pride goes on spreading its poison.
 God is too great to care for these things; what He really appreciates is known only through the Guru's instruction.
- 3 We may make thousands of clever devices, or cultivate as many social contacts,
 There can be no satisfaction except in the company of the good; without the Name there is nothing but worry and pain.
 We can save ourselves by thinking of God, and by understanding ourselves through the Guru.
- 4 As we surrender ourselves, body and soul, to the Guru, and therewith lay down our life for him,
 Our quest for God succeeds, and He whom we had been looking for in the outside world, is seen manifest before our eyes.
 The Guru has shown Him to us subsisting along with us.
- (xviii)
- 1 ¹I have no worry about death, and no expectation from life.
 I know God looks after all creatures and keeps an account of how long they are to breathe and how much they are to eat.
 It is through the Guru that He comes to reside in us, and reveals Himself in the way He likes.
 O my soul, by dwelling on God alone can mind be satisfied.
 His knowledge, gained from the Guru, can extinguish the fire of the heart.
- 2 The Guru removes our doubts, and shows us our inner condition.
 To prepare us for the stage we are to reach after death, he makes us die here while yet alive.
 In his daily discourse here we can catch the sweet strains of heavenly music.
- 3 And when his own ecstatic word is sung to us, we lose all our sense of self.
 I am ever at the service of one who serves such a Guru.
 With the Name of God in his mouth he enters the portals of heaven, where he is enrobed in honour.

¹Adi Granth, pp. 20-21 (ਮਰਣੈ ਕੀ ਚਿੰਤਾ ਫਿਰਿ ਦੁਖੁ ਨ ਹੋਇ ॥੫॥੧੮॥)

- 4 Wherever I turn, I see a union of Spirit and Energy, instinct with God's presence.

All being are circumscribed with the three qualities of Spirit, Energy and Will; whoever enters the stage of life plays within these limits.

Those who follow their own will are unconscious of God's presence and are led away from Him into the painful paths of Disunion.

- 5 The estranged mind can come back home, if it imbues itself with a fear of Truth.

It will eat the sweet-tasting fruit of knowledge, never to feel any hunger again.

You too, Nanak, can realise this Union by subduing your mind, and can get rid of all pain for ever.

(xix)

- 1 ¹The foolish man is covetous, given up to the allurements of greed.

Being materialistic, he finds no interest in the holy word, and rushes to and fro in wrongheadedness.

If he were to meet the disciplined being, the Guru, he would be introduced to the Sources of all Excellences.

Give up, O man, the pride of self,

And serve the washing-fount, the divine Guru, who will fit you out for receiving honour in the court of God.

- 2 You will learn from him that the Name is a divine treasure which should be contemplated night and day.

You will also learn from his company that the Name is a heavenly drink which to take in is to enjoy all comforts.

When the Guru imparts it to us, we engage ourselves in God's service at all hours of the day.

- 3 The practice of falsehood turns a man into a dog; he lives on the garbage of the Guru's slander,

And like a stray dog he prowls about in Unbelief, suffering much harassment, until he meets Death which dashes out his brains.

There is no rest for a self-willed man; and for the Guru-guided it is all holy peace.

¹Adi Granth, p. 21 (ਏਹੁ ਮਨੋ ਮੂਰਖੁ ਕਰਮਿ ਸਚੈ ਨੀਸਾਣੁ 18 19੬ 1)

- 4 The former wearies himself in idle endeavour, and the latter makes a record acceptable to God.
He serves the Guru, who is a friend of God and whose example is the best to follow.
He bears this mark of Grace on him that the Name is never out of his mind.

(xx)

- 1 ¹When a loved person is missed for a moment from the mind, one feels so uneasy;
How can one live as an honourable resident of Heaven, if God does not live in one's heart ?
Peace comes from the Guru who teaches us praise, by which our fire of the heart is quenched.
O my mind ! praise the Lord night and day.
Such men are few in the world who do not forget Him even for a moment.
- 2 When we blend our light with God's light and our spirit with the Guru's spirit,
All violence, self-conceit and wavering leaves us, and there remains no doubt or worry.
This happy event is brought about by the Guru, when a man following him becomes God-aware in his mind.
- 3 If I dedicate my body as a bride to God the groom, Withdrawing its affections from the things that pass, He will enjoy it.
The happy brides, as guided, enjoy their Lord in the bed of their hearts.
- 4 With the water of the Guru-given Name quench the four fires of your heart's violence, lust, greed and anger.
Your inside will brim with nectar, on which will appear a lotus in bloom.
This truth will be yours in Heaven, if you make a friend of the Guru here.

(xxi)

- 1 ²Dear friend, think of God, and call on Him, as prompted by the Guide;
Your mind thus engoldened will be found pure on the touchstone of Truth, and of due weight in the scales of

¹Adi Granth, p. 21-22 (ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ ਦਰਗਹਿ ਜਾਇ 18 | 20 |)

²Ibid., p. 22 (ਹਰਿ ਹਰਿ ਜਪਹੁ ਕਰੇ ਹਰਿ ਹੀਰੁ 18 | 21 |)

God.

It will be a priceless gem whose value cannot be appraised.

O brother ! The God-jewel is embedded in the Guru.

Who lives in his holy congregation, where praise is sung through his word.

- 2 With the original endowment of Truth revealed by the Guru we purchase the commodity of Truth,
With which our avarice is subdued, as is fire by the pouring of water.

We are able to take our cargo across the sea without the fear of the pirate Death.

- 3 Good men have no liking for falsehood, being absorbed in truth with a clear conscience.

Evil men love not truth; being false they are capable of falsehood only.

But if brought round by the Guru, even They begin to like the truth, and becoming true are merged in the True One.

- 4 The human heart is endowed with a diamond, a gem, which, is the precious Name.

It is the true commodity, the great wealth, the store of Wisdom residing in every heart.

(xxii)

- 1 ¹The fire of avarice is not quenched by taking to the life of a globe-trotting monk.

That is not the way to remove the inner filth. Fie on such a life, and such monastic garbs !

There is no devotion possible except through the way of the Guru.

O my heart ! your fire can be put out in the way of the Guru.

If you imbibe his teachings, you can kill your pride and inordinate desire.

- 2 The mind is a priceless gem, whose worth is valuated through the touch of the Name.

It gets the Name-sense awakened and the love of God developed in the holy fellowship.

There it sheds off its egoism, and cultivating peace is finally absorbed in the Supreme Mind, as is water absorbed in water.

¹Adi Granth, p. 22 (ਭਰਮੈ ਭਾਹਿ ਨ ਸਬਦੁ ਨੀਸਾਣੁ ॥੪॥੨੨॥)

- 3 He who does not cultivate the sense of God in him comes and goes in sin.
Being out of touch with the saving personality of the Guru, he flounders in the sea of life.
And thus the invaluable gem of his soul is bartered away with a mere shell.
- 4 They whom the Guru is pleased to meet are perfect and wise.
In his company they cross over with safety and get their credit accepted in the presence of God.
Their faces reflect glory, as they approach that Presence, with their hearts drumming the Word and raising echoes of the Name.

(xxiii)

- 1 ¹Trade, O merchants, do trade, but take care of what you buy.
Buy only such goods as are worth taking with you.
The Master Merchant, waiting for you knows His business; He will be careful in selecting the goods He wants.
O brother, call upon His Name with your whole heart,
And take with you his praise as your commodity, which may please the master when he sees it.
- 2 How can they prosper in trade who haven't got the wherewithal of Truth with them?
By trafficking in falsehood their minds and bodies get fraudulent.
And like snared animals they suffer much pain and weep incessantly.
- 3 As counterfeit coins are not admitted into state treasury, so are such men denied the presence of God.
Being false, they are put beyond the pale of human brotherhood; none can succeed with fraud.
False traffickers deal in falsehood, and live and die as ignobles.
- 4 Nanak, instruct thy mind by the Guru's word which is full of God's praise.
The mind which is imbued with the Name is free from superstition and is not weighed down with the sense of sin.
Great is the gain of those who with the fearless God in their hearts toll out His Name with their tongues.

¹Adi Granth, pp. 22-23 (ਵਣਜ ਕਰਹੁ ਵਣਜਾਰੀਹੋ ਹਰਿ ਮਨ ਮਾਹ ॥੪॥੨੩॥)

Key 2

(xxiv)

- 1 ¹Youth and riches, like flowers, are visitors of a few days.
 They droop and decay like the leaves of a water-lily.
 Enjoy the sap of God's love, O dear, as long as your youth is
 swelling new;
 In a few days it will be wearied out, and the vesture of your
 body will grow old.
- 2 Then your soul will cry : "My merry friend - the body - has
 gone to sleep in the land of the dead;
 I too, the indecisive, who am moaning now, wish to go there."
- 3 The reply will be : "O fair one ! do not your ears catch the
 message from afar :
 That you cannot stay here for ever; you must cross to your
 Husband's soon or late."
- 4 Know that she who sleeps heedless here is robbed in broad
 daylight;
 Losing all that is good in her, she goes forth with a load of evil.

(xxv)

- 1 ²God Himself is the enjoyable being, He the joy, and He also
 the enjoyer.
 He Himself becomes the petticoated beloved, and Himself the
 couching husband.
 My Love-intoxicated master is everywhere, in everything.
- 2 He Himself is the fisherman, He the fish, the water and the
 net.
 He Himself is the beading of the net, and the bait too within it.
- 3 O my friend, my Darling knows so many ways of making
 love.
 He enjoys the good-wives daily; but see that a state is mine !
- 4 I pary to Him, "Thou art the lake, Thou the swan;
 Thou art the day-lotus, Thou the night-lily, and Thou the witness
 to enjoy their sight."

Key 3

(xxvi)

- 1 ³Treat your body as the field, to be sown with the seed of action

¹Adi Granth, p. 23 (ਧਨੁ ਜੋਬਨੁ ਅਵਗਣ ਚਲੀ ਬੰਨਿ ॥੪॥੨੪॥)

²Ibid., p. 23 (ਆਪੇ ਰਸੀਆ ਆਪੇ ਵੇਖਿ ਵਿਗਾਸੁ ॥੪॥੨੫॥)

³Ibid., p. 23 (ਇਹੁ ਤਨ ਧਰਤੀ ਇਵ ਏਕੁ ਤਾਰੈ ॥੩॥੨੬॥)

- and to be irrigated with the Name Divine
 Let your soul, as a husbandman, grow God in your nature, thus
 reaching the high perfection of your being.
 Why do you feel proud, o fool, of your worldly possessions,
 Of your parents, sons, wife and all ? They will be of no help to
 you in the end.
- 2 Weed out the noisome growth of evil passions, and let your
 soul, thus freed, dwell on God.
 When Meditation, Austerity and Continence stand to guard the
 field, the lotus of your heart will bloom and the honeyed
 pollen will gather into it.
- 3 As you control your body, with all its senses and faculties, and
 in all conditions of childhood, youth and old age, you never
 miss the thought of Death waiting for you;
 And as you realise the presence of a transcendant Being, diffused
 in all Nature and in all directions, you will be saved by the
 thought of that One.

(xxvii)

- 1 ¹Take the field of Action, sow the seed of the Guru's word in it,
 and water it with the habitual flow of Truth.
 If you make yourself a farmer of this type, you will have an
 organic growth of divinity in you; and you will also
 understand what, in your folly, you used to call 'heaven'
 and 'hell'.
 Don't think you can obtain anything by mere talk.
 You are only wasting your life in boasting of wealth and praising
 of beauty.
- 2 The evils in the body are a puddle, in which the mind sits as a
 toad, which can have no sense of the lotus.
 The Guru as the bumble-bee is all the time humming out his
 Word, but how can the toadish man understand it unless
 he is enabled to do so ?
- 3 As long as his mind is busy with the distracting interests of the
 world, all exhortation sounds meaningless as the idle
 sougning of the wind.
 They alone who fix their minds on One God win His eye of
 grace and His bosom's pleasure.
- 4 You keep the thirty days' fast, and make the five prayers your

¹Adi Granth, pp. 23-24 (ਅਮਲੁ ਕਰਿ ਧਰਤੀ ਕਿਤੁ ਰੂ ਸੰਜਿਆਹੀ 18 122 1)

daily companions but see whether the so-called Satan does not cut across these observances.

I say, you have to proceed on a journey; why have you collected so much bag and baggage ?

Key 4

(xxviii)

- 1 ¹The Lord whom you call Moula is one who causes Nature to
Moult its old feathers and to put on new ones,
And who — as a wonderful fashioner — binds together such
different elements as water and earth.
You have to die, o Mulla, you have to die; you should therefore
live in the fear of God.
- 2 You can be called a Mulla or a Qazi only if you are well versed
in the Name.
All other learning, however great, cannot save you from death;
none may remain when his measure is full.
- 3 He is a Qazi who surrenders his self and relies on the Name
alone,
The Name of the true Creator who is, who was and who shall
not pass, whatever else may have to go.
- 4 You offer your prayers five times a day, and you recite your
Quran and other holy texts;
But, I say, when the tomb will call you, you will have to leave in
the midst of your eating and drinking.

(xxix)

- 1 ²I have a dog and two bitches* with me.
They howl every morning.
I am armed with a knife, that is falsehood; and robbed goods
are lying with me as carrion.
O Lord ! I am like an aboriginal savage indeed !
I have received no instruction in the sense of honour, nor have
I learnt any vocation worth following.
Even my look is deformed and hedious.
My only hope which sustains me is
That I may get renovated by the name, which saves everybody.
- 2 I utter calumny day and night;

¹Adi Granth, p. 24 (ਸੋਈ ਮਉਲਾ ਰਹਿਓ ਪੀਣਾ ਖਾਣਾ ।੪।੨੮।)

²Ibid., p. 24 (ਏਕੁ ਸੁਆਨੁ ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ।੪।੨੯।)

* see iv. 1, p. 29.

- Like a man of low and criminal tribes I seek to rob others' houses.
 In me dwell Lust and Anger, which are pariahs.
 O Lord ! I am like an aboriginal savage indeed !
 3 With death-traps lurking in my spirit, I yet wear outwardly the garb of gentility.
 I am a Thug deceiving the whole country.
 The more cunning I am, the greater burden of sins I carry.
 O Lord ! I am like an aboriginal savage indeed !
 4 Being ungrateful, I do not appreciate what Thou hast done for me.
 How shall I, a wicked thief, show my face to Thee ?
 A wretch that I am, I can only say :
 O Lord ! I am like an aboriginal savage indeed !

(xxx)

1. ¹The same intelligence runs through all beings;
 None is created without this intelligence.
 Each follows the trail lighted up for him by his inner sense,
 And comes and goes accordingly.
 Why, O my soul ! do you try to be clever ?
 God in his dealings is never remiss.
 2 O Lord ! these creatures are Thine, as thou art theirs.
 Then why shouldst Thou feel annoyed with them ?
 Remember, if Thou wouldst be angry with them,
 Thou art still theirs, and they are Thine.
 3 We phrase-corruptors profane Thy Word.
 Thou keepest an eye on us, and weightest us as we are.
 Where intelligence leads to well-doing, there is perfect sense;
 without it there is none.
 4 Nanak asks, who is a wise man ?
 He who knows himself and knows his God,
 And thinks in the way of the Guru;
 Such a sage is approved even by the Judge above.

(xxxi)

- 1 ²Thou art an ocean, full of wisdom, and I am a mere fish; how can I know Thy expanse ?
 Wherever I turn I find Thee enveloping me; I die if I am thrown

¹Adi Granth, pp. 24-25 (ਏਕਾ ਸੁਰਤਿ ਜੇਤੇ ਦਰਗਹ ਪਰਵਾਣੁ 18।੩੦।)

²Ibid., p. 25 (ਤੂੰ ਦਰੀਆਉਂ ਸੋਈ ਪਰਵਾਣੁ 18।੩੧।)

out of Thee.

I know not death the fisherman nor his net.

whenever I am in trouble, I turn to Thee.

2 Thou fillest all places, but I think Thee far away.

Whatever I do is done in Thy presence,

And yet I deny what is patent to Thee !

My life is of no use to Thee, nor does it redound to Thy Name.

3 I eat whatever Thou givest;

I have no other door to go to.

I only pray :

"My body and soul are wholly at Thy disposal".

4 Thou art near; Thou art distant; and Thou art also in the midst.

Thou createst the world with Thy power, and Thyself lookest after it.

Whatever is pleasing unto Thee is acknowledged as Thy will.

(xxxii)

1 ¹How can the created presume anything in his mind,

When the gift is in the hand of the Giver ?

It lies with Him to give or not to give;

What do a mortal's words signify in the matter ?

The true one grants truth to one He likes;

The blind and untoward man remains unreclaimed as ever.

2 It is the Gardener owing the trees who arranges their growth,

And gives them names after their kinds.

Man too grows to flower according to his intentions, and bears the fruit of his actions.

As he sows, so must be reap.

3 When the builder is inexperienced, the structure he raises is also infirm.

When the human understanding is unleavened (by any high ideal), it becomes insipid and uncreative.

It can be reformed, however, if God takes it in hand.

Unless it be informed with the Name, it wins no commendation.

Key 5

(xxxiii)

1 ²Man lives as the Lord keeps him : he is protected against the wiles of relentless Temptation; nor can a dagger wound

¹Adi Granth, p. 25 (ਕੀਤਾ ਕਰਾ ਨਹੀ ਸਾਬਸਿ ।੩।੩੨।)

²Ibid., pp. 25-26 (ਅਛਲ ਛਲਾਈ ਬਾਹ ਲੁਭਾਈਐ ।੪।੩੩।)

- him;
 And yet the ambitious fellow, not satisfied with this protection,
 feels restive.
 How shall his lamp burn without Oil ?
- 2 Let his actions be sustained by the oil of the Scripture and
 History;
 Let him put the wick of Fear into his body;
 And let the knowledge of Truth serve as a kindling match.
 This is the way to provide the oil and to light the lamp.
 When light is kindled thus, the Lord Himself is found thereby.
- 3 When in man's life enters the Word of God, he moans as one
 struck by an arrow;
 Relief comes only when he exerts himself in service.
 Thinking the world to be a passing show.
- 4 When one does active service within the world,
 Then alone can one win a place in Heaven,
 Or swing one's arms in triumph.

IN SRI-RAG

By Guru III : Key 1

BY THE GRACE OF THE ONE SUPREME BEING
 WHO IS THE TRUE ENLIGHTENER

(xxxiv. 1)

- 1 ¹I serve my sovereign Guide with one mind, on heart, and with
 love.
 He who is given to understand him takes him to be a wishing-
 well,
 From which is obtained every wished boon, and so can a disciple
 get every desire of his fulfilled.
 One should ask for the Name, on which to meditate and get
 absorbed in the ultimate Harmony.
 O my heart ! Drink of the divine name and Thy thirst will
 cease.
 They who taste it in the Guru's way get intoxicated to perfect
 quietude.
- 2 They who serve the Guru obtain from him the wealth of the
 Name,
 Which so fills their inside that no room is left there for pride.
 The lily of the heart is poured over with an effulgence that

¹Adi Granth, p. 26 (ਹਉ ਸਤਿਗੁਰੁ ਸੇਵੀ ਨਾਮੁ ਗੁਣਤਾਮੁ ॥੪॥੧॥੩੪॥)

- steadies their vision of life,
And the mind being purified by the indwelling Divinity they are
ripe for receiving honour in the Court of God.
- 3 But such men are rare in the world,
Who dying to self-satisfaction and self-love will fill their hearts
with God.
I admire the lives of those who attach themselves to Him.
In whatever age they may be living, they alone are happy who
store up an exhaustless fund of the Name.
- 4 This Name is obtained from the Guru; it quenches the thirst of
false-affections,
And attaching the mind to God makes it possible for man to
live a life of detachment in the midst of household duties.
I am all for those who have a taste in God.
It is through God's favour that a man can obtain the gift of the
all-comprehending eternal Name.
(xxxv. 2)
- 1 ¹A man may take to rambling as a monk of different orders, but
if in his mind and heart he nurses hypocrisy,
He will find no room with God, when he dies, rather his place
will be with vermin of the dung.
O man ! even at home one can live the life of hermitage.
It means the life of truth and self-restraint, which can be lived
by Him who receives light through the Guru.
- 2 By the word of the Guru the mind is subdued, and then what is
called salvation or redemption is obtained even in domestic
life,
Where associating oneself with saintly congregations, one can
hold communion with God.
- 3 If a man were to enjoy thousands of women, or to exercise
dominion over the whole wide world,
There would still be no satisfaction for him; rather he would be
repeating himself in many lives, unless he gets his life
ordered by the Guru.
- 4 They who submit their hearts to the Guru and wear round their
necks the garland of God's praise,
Will have all the occult powers at their command, but they will

¹Adi Granth, pp. 26-27 (ਬਹੁ ਭੇਖ ਕਰਿ ਸਗਲਿ ਸੁਭਾਇ ੧੫ ੧੨ ੩੫ ੧)

not care for them.

- 5 All happens as it pleases God; nothing else is possible.
I live by uttering His Name; may He grant it out of His sweet
pleasure !

(xxxvi. 3)

- 1 ¹He whose the government is, commands the allegiance of all;
so does the Guru in his domain.
When a disciple exerts himself in the service of the Guru, God
as Truth manifests Himself in his heart,
And he becomes known as true, because in him lives the Truth.
They who are united with the True One are never disjoined
from Him; they live in Him as their home.
O Heavens ! I have nobody else but God to look to.
He the immaculate is the true guide communicating Himself
through His Word.
- 2 He whom He chooses meets Him through the Word and is
united eternally.
This union is not for him who is interested in other things;
such a one comes and goes again and again.
In all there is One who fills them,
But he alone feels the stir of the Name who wins His grace.
- 3 Scholars and star-gazers engage themselves in studies and
discuss disputed points.
Their intelligence is perverted because of their inner greed.
They have to go through all the changes of birth, and at each
change they fare worse.
They have to live out their past record, which is unerasable.
- 4* The service of the Guru is difficult to perform; one has to strip
oneself of self and to surrender one's life.
If you embrace the Word, you touch the Lord, and get all your
labour rewarded.
By touching the philosopher's stone — that is the Guru — you
acquire yourself the golden touch; and your light mingles
with the Light Divine.
This touch from the Guru is due to the bend given to one's life
by the past.
- 5 O man ! don't cry 'hungry ! hungry !!' do not complain.

¹Adi Granth, p 27 (ਜਿਸ ਹੀ ਕੀ ਸਿਰਕਾਰ ਪਾਈਐ ਮੇਖ ਦੁਆਰੁ ।੫।੩।੩੬।)

* This passage is repeated in the Ode under SORATH, xvii. 1.

He who has brought so many into being will also feed them.
He is without anxiety, is always kind, and can afford to look
after all.

This we can understand only through the Guru who saves.

(xxxvii. 4)

- 1 ¹They who hear of Him and believe in Him get themselves
 housed in their proper home.

By praising the Truth, as advised, they obtain the Lord of all
praises.

By washing themselves with the Word they get cleansed-these
men of my admiration !

The presence of God in their hearts lights up their inside.

O my mind ! dwell on the limpid name of God.

Those to whom it has been given from on high alone attach
themselves to Him as guided.

- 2 Look about you awarely, O good men, and you will see Him
 close to you filling everything.

They whose minds reach Him through the Guru see Him always
present.

To the good ones, He lives so near as to inhere them; and to the
evil He seems afar.

The wayward are utterly graceless;

being without the Name they worry themselves to death.

- 3 They who hear of Him through the Guru's word and believe in
 Him put their whole minds into Him.

Being immersed day and night in His love their minds and
bodies get cleansed.

The love of other things is like the false colour of the safflower,
which fades away and leaves regrets behind.

The Name-illumined life alone is everlasting.

- 4 Endowed with such a precious gift as human life, man does
 not think of God's Name with love.

When once he slips from this rung of the ladder he will find no
stopping place in his fall.

He will rue this mischance when leaving this life, as he will be
unable to recapture the lost moment.

Success is from grace alone which puts man in the way of God's
love.

¹Adi Granth, pp. 27-28 (ਜਿਨੀ ਸੁਣਿ ਵੈ ਰਹੇ ਲਿਵ ਲਾਇ ॥੫॥੪॥੩੭॥)

- 5 The contrary man has no understanding of his own; he does everything in imitation of others.
Only the dedicated ones, working with pure hearts, do their work to some purpose.
They extol God, read His praises, and sing them with absorption.
What they utter is received as lasting Truth, as God's love is the mainspring of their hearts.

(xxxviii. 5)

- 1 ¹They who contemplate the Name with a single mind, guiding the promptings of their reason by the Guru's instruction, Approach the bar of Heaven with their faces reflecting glory.
Ever living there in the love of the True Name, they quaff nectar in the halls of eternity.
O brother, honour consists in leading a life of dedication.
The constant thought of God washes away the evils of self.
- 2 The perverse do not recognise the worth of the Name, without which they lead a life of dishonour.
Being engaged in things other than God, they do not know how His Word tastes.
They are like worms growing in filth, and in filth they rejoice to welter.
- 3 Fruitful is the life of those who walk in the way of the Guru.
They save all their connections, and bring blessings on their mothers who have given them birth.
Only they take to the life of contemplation who are favoured by the Divine will.
- 4 They who do so, with a mind devoid of self and wholly surrendered to the Guru,
Are pure from inside as well as outside, being penetrated through and through with Truth.
Their lives are approved, as led in contemplation of the Highest in the approved way.

(xxxix. 6)

1. ²The wealth of the Name is the capital of His saints; they trade in consultation with the Guru.
They praise the Name for ever and ever; this is how they gather their commodities which support their trade.

¹Adi Granth, p. 28 (ਜਿਨਿ ਇਕ ਮਨਿ ਗੁਰਮਤੀ ਹਰਿ ਧਿਆਇ ॥੪॥੫॥੩੮॥)

²Ibid., pp. 28-29 (ਹਰਿ ਭਗਤਾ ਹਰਿ ਧਨੁ ਹਰਿਨਾਮਿ ਸਮਾਇ ॥੪॥੬॥੩੯॥)

This is the inexhaustible store garnered in their hearts by the teaching of the perfect Guru.

O brother ! admonish your heart,
saying : "O heart ! why this slackness ? Do ponder on the Name as instructed."

- 2 If we consider the matter from the Guru's view-point the worship of God should mean Love of God.

There can be no worship through hypocrisy; whatever is said in dubeity goes waste.

A man of discerning intellect will ~~not mix~~ with men of such dealings.

- 3 God's servant is he who enshrines Him in his heart,
And stripping himself of all self, surrenders himself to Him,
body and soul.

Blessed is such an approved devotee who never falls short of his Master's expectations.

- 4 The approach to God is through His own favour; without favour none.

All creatures in their millions thirst for Him, but only that one whom He wishes to meet gets access to Him.

It is done through the appointed Medium, by a life immersed in the Name.

(x1. 7)

- 1 ¹The Name of God is an ocean of bliss, obtainable from the Guru.

By constantly dwelling on it, one gets absorbed into it by nature;
And then one's inner man is filled with God the Truth and the tongue tolls His praises.

O brother, the world is in travail, being else-minded.

You can get peace in the asylum of the
Guru if you bear in mind the Name.

- 2 The heart gets pure by feeling after God; nothing can soil a thing of truth.

Being identified with the immortal Name it finds out its Ideal through the Guru,

Whose wisdom flares out in full splendour, driving off all darkness of ignorance.

- 3 The self-willed are filthy, filled with dirt, their evils being pride

¹Adi Granth, p. 29 (ਸੁਖ ਸਾਗਰੁ ਹਰਿ ਨਾਮੁ ਜੀਆ ਕਾ ਆਧਾਰੁ 18 12 1 80 1)

and passion.

Nothing but the Word can wash them clean; they will go on wretchedly repeating themselves in lives.

They cling to a mere passing show, which takes them neither here nor there.

- 4 The Guru-guided have in them the love of the Name, which makes them as good as men of recitations, austerities and joy-surrenders.

We should therefore always think of One, the Name, the Creator, And practise His presence, which is the support of all creatures.

(xli. 8)

- 1 ¹He who chooses to guide himself is too engrossed with self to practise surrender or detachment.

He does not understand the Guru's word, is always in pain, and loses his credit with the Lord.

He can rid himself of egoism through the Guru, and regain peace through the Name.

O my heart, Thou art ever haunted by hopes.

Serve the Guru and burn up false

attachment; this will keep you

detached even when living at home.

- 2 He who acts under the guidance of the Guru is happy under his restraint, because surrender to God means joy.

Day and night he is busy with devotion, and the absence of pride makes him free from care.

Happily he gets into the company of the good where joy reigns in an atmosphere of divine peace.

- 3 A man of self-discipline and self-surrender is he who houses the Lord in his heart,

Whose inside never flares up in anger, and who suppresses his sense of self.

To him is revealed the wealth of the Name by the Guru, and he enjoys it to his heart's content.

- 4 Whoever attains to a life of self-surrender must do so through the company of the good and through God's grace.

The perverse wander about without knowing the true Guru, their inner nature being governed by pride.

They who are steeped in the word of the Guru get themselves

¹Adi Granth, p. 29 (ਮਨਮੁਖ ਮੋਹਿ ਵਿਆਪਿਆ ਬਿਨੁ ਤੈ ਕੇਰੀ ਲਾਗਿ । ੪ । ੮ । ੪੧ ।)

imbued with the love of God : What attachment of love
can there be, if it is without the attendant fear ?

(x1ii. 9)

- 1 ¹Purchases are made in the home market, all wares being
within.

Every moment we gather the Name — only some of us who
are guided by the Guru.

Inexhaustible is the store of the Name, but it is got at by a
stroke of luck.

O my heart, give up slander, egoism and conceit.

And ever remember the Lord, who

according to the Guru is indivisibly one.

- 2 They who order their lives by reflecting on the word of the
Guru have resplendent faces;

Their hearts ejaculate the Name, and their portion for time and
eternity is joy.

Thus by reflecting on the Guru's word they set up a home for
the Lord within themselves.

- 3 Those who turn away their face: from the Guru are branded
black in the brow

Each day they earn a new pain, and death looks out for them
each moment.

They see no joy even in dream, and are consumed by much
anxiety.

- 4 There is only one benefactor of all; He alone grants gifts.
Nothing can be said in the matter : He gives to whom He
pleases.

The access to Him is through the Guru who is known to
Him.

(x1iii. 10)

- 1 ²If the True Lord be served, He grants greatness in the form of
Truth;

And then, thanks to the Guru, He Himself comes to reside in
the heart, driving out our own thoughts of self.

This fugitive mind of ours is fixed only, if it comes under His
grace.

O brother, think of the name in the Guru's way.

¹Adi Granth, pp. 29-30 (ਘਰ ਹੀ ਸਉਦਾ ਆਪੇ ਜਾਣੈ ਸੋਇ ॥੪॥੯॥੪੨॥)

²Ibid., p. 30 (ਸਚਾ ਸਾਹਿਬੁ ਸੇਵੀਐ ਸਦਾ ਨਾਮੁ ਸਮਾਲਿ ॥੪॥੧੦॥੪੩॥)

- If it makes a permanent home in your
heart, you will be residing in the
palace of God Himself.
- 2 The mind and body of a self-wise man are blind; he finds no
place of refuge.
He gropes about in many a birth, like a crow visiting a deserted
house.
By taking the Guru's counsel his heart gets lighted up to receive
the Name through his word.
- 3 As long as the mind moves within the three conditioned* world,
it is subject to the blindness of passion and the mist of
worldly attachments.
The greedy pundits are engaged in the worship of something
else than God, although they shout out their reading of
the Vedas.
They are floundered in the midst of passion, far from this shore
and that.
- 4 Infatuated by the world-illusion, they have forgotten the Father
and Preserver of the World.
Being out of touch with the Guru, they are all unawakened and
bound down in the meshes of death.
Only those are released who following the advice of the Guru
utter the watchword of the Name.
(xliv. 11)
- 1 ¹There being illusory attachments within the bounds of the three
conditions, the Guru-guided men reach out to the fourth
condition.**
They are moved into union by grace and their minds receive
the stir of the Name.
If they have built up enough merit, they are received into the
company of the good.
O brother, keep fast to the truth
Inculcated by the Guru.
If you meet through His true word, you will practise nothing

*Having the qualities of 'spirit, energy and will' corresponding to *nafs-i-matmainnah* or the soul at rest (Quran lxxxix. 28-30), *nafs-i-lavvama* or the self-accusing soul (lxxv. 2) and *nafs-i-ammara* or the disobedient soul (xii. 5)

¹Adi Granth, p. 30 (ੜੈ ਗੁਣ ਮਾਇਆ ਮੇਰੁ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥੪॥੧੧॥੪੪॥)

** i.e. of harmony or perfect balance. See *Sri-Rag* of Guru III, Octave 6.

- but truth.
- 2 I offer my life to those who know the value of the Name.
I shall renounce myself at their feet, and shall walk according
to their will.
The benefit will be the attainment of the Name, in which I shall
lose myself with ease.
- 3 Without the Guru there is no possibility of finding our heavenly
abode or of attaining the Name.
Find out therefore a true Guru who may introduce you to the
True God,
Who may kill the demons in you, making it safe for you to live,
and who may arrange whatever he wishes for you.
- 4 As one looks upon the Guru, so does one benefit by him.
There is no doubt whatever in this : let anyone verify it by
attaching himself to him.
He is with God one in spirit, although distinct in form. He is
met within his word.
(x1v. 12)
- 1 'The self-willed avoid the nectar and are taken up with poison;
they worship the objects other than God.
For want of understanding they forsake their religion, and spend
day and night in trouble.
They are blind; they do not think; they are drowned in a waterless
sea.
O man, whenever in need, rush into the shelter of God.
If the word of the Guru is within you, you will never forget
God.
- 2 This body is an image carved out of delusion; and in it is placed
the mischief-working Ego.
The wayward man so made comes and goes in births and deaths,
always in disgrace.
If, however, he serves the Guru, he can obtain eternal well-
being and get his soul absorbed in the Supreme Soul.
- 3 The service of the Guru is so comforting, one can get from it
whatever one wishes;
Such as self-control, charity, self-discipline, personal purity, and
incorporation of Divinity in one's spirit.

¹Adi Granth, p. 31 (ਅੰਮ੍ਰਿਤ ਛੇਡਿ ਬਿਖਿਆ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਉ ॥੪॥੧੨॥੪੫॥)

One finds oneself happy day and night, happy in a union with the Beloved.

- 4 I would pour out my life for them who come to the Guru's asylum.

They get true honour at the court of the just God and serenely merge themselves into Him.

This union is effected by the grace of God through the medium of the Guru.

(x1vi. 13)

- 1 ¹The good deeds performed by a self-willed man are like the decorations of a woman parted from her husband,
Who does not visit her bed and leaves her to disgrace herself every day.

Far from finding a home in the palace of the Lord, she is not allowed even to look at His door.

O brother, meditate with one mind on the Name;
Move in the fellowship of the Good; and practising the presence of the Lord be of good cheer.

- 2 The Guru-inclined people are like wives beloved of their husbands; whom they keep always in their breast.
They speak fair, go about humbly, and are enjoyed by the husband in bed.

Beautiful are the wives who have learnt the infinity of love from the Guru.

- 3 When the day of destiny dawns and the hour of fortune strikes,
man meets the true Guide,
His pain and error are removed, and joy streams into his heart.
Nobody who walks in the way of the Guru would ever come to grief.

- 4 The Guru's will is full of heaven's honey which trickles into a balanced mind.

Only they taste of it who have qualified themselves for it by suppressing their self.

It means that if we meditate upon the Name, as the Guru advises us, we can meet God the Truth.

(x1vii. 14)

1. ²Were she (the human soul) to think of Him as her husband,

¹Adi Granth, p. 31 (ਮਨੁਖ ਕਰਮ ਕਮਾਵਣੇ ਸਚਿ ਮਿਲਾਵਾ ਹੋਇ ॥ ੧੩ ॥ ੪੬ ॥)

²Ibid., pp. 31-32 (ਜਾ ਪਿਰੁ ਜਾਣੈ ਧਰਿ ਛੇਡਿਆ ਲਾਇ ॥ ੧੪ ॥ ੪੭ ॥)

she would place her entire self at His disposal;
 She would do those very things which are done by happy
 wives;

And thus by perfection of love she would meet the Truth, and
 the Truth would exalt her.

O brother, there is no devotion possible except through the
 Guru.

No, No devotion without the Guru, even though everyone
 should desire it.

- 2 In case of her love being misplaced, however, she is doomed to
 traverse millions of lives.

Being cut off from the Guide, she gets no sleep, and her nights
 pass in anguish.

Without his instruction, she cannot find her beloved, and her
 life goes waste.

- 3 Calling upon her own name, she went through the world
 gathering wealth, but the wealth did not go with her.

Being blind, she did not call upon God, and was bound down
 by Death.

On meeting the Guru, she got the true wealth, when she
 garnered the Name in her heart.

- 4 They alone are pure who love the Name with the calmness of
 the Guru's spirit,

Whose mind and body are saturated with love, and whose tongue
 tastes its heavenly sweetness.

That colour of love can never go off which God Himself applies
 from on high.

(xlviii. 15)*

- 1 ¹If the sovereign Guru is kind, we can offer devotion to God;
 without him no devotion is possible.

He unites with himself the self of the disciple, who receives
 understanding and is purified.

God is true, and true is the Guru's word; the disciple's union
 with God, therefore, is through the word.

O brother, why should a man of no
 devotion ever come into the world ?

*This quartet is repeated in the first octave of the Third Guru's *Sri-Rag*,
 pp. 141-142.

¹Adi Granth, p. 32 (ਗੁਰਮੁਖਿ ਕ੍ਰਿਪਾ ਕਰੇ ਗੁਰਮੁਖਿ ਦੇ ਵਡਿਆਈ ॥੪॥੧੫॥੪੮॥)

- He does not serve the perfect exemplar,
And wastes his life for nothing.
- 2 God Himself is the life of the world, the giver of comfort and
the unifier with Himself through grace.
What are these helpless creatures ? What can one say to
them ?
He Himself exalts them through the Guru, and puts them to
His service.
- 3 Man looks at his family, and gets infatuated with their affection,
but they do not go with him when he departs.
If he were to serve the Guru, he would get from him the One
who is the source of all excellences and whose value cannot
be found.
He would be his companion, his friend, and would help him at
the end.
- 4 A man may say in his own mind, or may get it said by others
that he has grown selfless, but the self does not go without
the Guru.
The beneficent God loves man's devotion, which He puts into
his heart out of kindness.
He Himself grants him His praise and the sense to appreciate
it, honouring him through the Guru.
- (xlix. 16)
- 1 ¹Blessed is the Redeemer's mother who gave him birth, blessed
his father the foremost man !
He too had his Guru to serve, and through him got his peace
and rid himself of his selfhood.
At his door now stand holy men to serve him and to be
introduced to the Source of all excellences.
O my heart ! Approach Thou the same God
through the same Guru.
When His word penetrates the mind, it
purifies the body and soul.
- 2 God through His mercy comes homing to our hearts; He
Himself reaches out to meet us.
When we praise Him in the words of the Guru, we are
Imperceptibly drawn towards His love,
And by the inner truth are taken up into the True One, never to

¹Adi Granth, p. 32 (ਧਨੁ ਜਨਨੀ ਜਿਨਿ ਪੂਰੈ ਸਬਦਿ ਅਪਾਰ ॥੪॥੧੬॥੪੯॥)

be separated from Him again.

- 3 Whatever is due is being brought about by God; nobody else can do anything.

He has brought to His bosom all those who were long-alienated, by registering them with the Guru.

He Himself will take service out of them; none else has anything to do with it.

- 4 Their bodies and minds have shed off all evils of selfhood and are immersed in love.

Day and night the fearless Name of the Formless One wells out of their hearts.

Thus does He unite His creatures with Himself through the perfect word divine.

(L. 17)

- 2 ¹God is the abode of all graces, of which there is no end.

He is not obtainable through talking and mouthing words; egoism must go from within.

By meeting the Guru one lives constantly in the fear of God, who comes Himself to reside in the heart.

O brother, understanding is through the Guru.

Without understanding to go through formal actions is to waste one's life.

- 2 They alone who taste the True Name enjoy it; without savouring it one lives in delusion.

It is a nectar ineffable,

Which being quaffed brings down grace and a complete intoxication with the word.

- 3 It is got as a gift from Him; nothing else can be said in the matter.

The gift is with the Giver, who bestows it through the medium of the Guru.

Whatever He does comes to pass, and man too acts accordingly.

- 4 The Name itself does the work of abstinence, charity and self-control; there is no purity without the Name.

It enters the heart when one's destiny matures, and then is one introduced to it through the Word,

And leading a life of love, as a thing of course, one is granted the gift of praise.

¹Adi Granth, pp. 32-33 (ਗੋਇੰਦ੍ਰ ਗੁਣੀ ਨਿਧਾਨ..... ਹਰਿ ਗੁਣ ਪਾਵੈ ਮੋਇ 18 192 1 40 1)

(Li. 18)

- 1 ¹Man may mortify his body or keep it upturned in penance, his
pride would still not leave him.
He may perform all sorts of antics in the name of religion, he
will never get near the Name.
If, however, he were to die in life through the Guru's word, the
Name would come to live in him.
Here, O my heart, and flee to the asylum of the true Guru.
Whose grace will redeem you, and whose word will ferry you
across the poisonous waves of life.
- 2 Actions done with a threefold materialistic object are perishable;
they are ungodly and evil.
The Pandit who reads about them is fettered by his own
obsessions; being attached to evil he fails to understand.
Man gets release from this triad by meeting the Guru who lifts
him to the fourth stage facing the gate of salvation.
- 3 Through the Guru the mist of passion is lifted from him and
the path leading to the gate becomes visible.
The Guru's word makes him die to his past and, being
regenerated, he is led to the gate of heaven,
There through the redeemer's good offices he meets the Creator
of the true Name.
- 4 This Mind is very powerful in drawing man after itself; it will
leave him on no account.
It provides distractions and through them brings him much
pain and punishment.
Only they are safe who cling to the Name, stripping themselves
of self as guided.

(lii. 19)

- 1 ²When God is kind, we meet the Guru, who instructs us in the
Name.
Without his help none ever obtained it; it would be mere waste
of life.
They who exert themselves on their own account meet a rebuff
from heaven.
O Man, give up this obtuseness;

¹Adi Granth, p. 33 (ਕਾਂਇਆ ਸਾਧੈ ਉਰਧ ਹਉਮੈ ਸਬਦਿ ਗਵਾਇ ॥੪॥੧੮॥੫੧॥)

²Ibid., pp. 33-34 (ਕਿਰਪਾ ਕਰੇ ਗੁਰੂ ਨਾਨਕ ਸਹਜਿ ਸਮਾਇ ॥੪॥੧੮॥੫੨॥)

- As God will flow into your life and you will serve the Guru,
you will feel happy.
- 2 True is man's word and his way, if he loves truth.
He puts away egoism and wrath from his mind, and fill it with
the Name.
With his mind thus, purged, he adores, the Name and is saved.
- 3 In pride people perish, and migrate from life to life.
Self-willed as they are, they do not know the way, and go
discredited from here.
If they had served the Guru, they would have obtained the gift
of the Name, and would have rested in Truth.
- 4 We obtain the Guru by suppressing our self and accepting his
ideal.
Directing our thoughts on the True One we adore Him day
and night,
And with out hearts charged with the Name as the highest
good we rest in highest peace.
(1iii. 20)
- 1 'They who refuse to serve the true Guru are the afflicted ones
all of time.
The great man belonged to their own family, and yet they would
not acknowledge him, so misled were they by their vanity
and pride !
Being spurned by the true Guru, they are driven off from all
doors which they approach as beggars.
It is all because they did not adopt the true ideal which serves
all purposes.
O my heart, behold God to be always in Thy presence.
He who removes the agony of life and death is found filling the
holy word.
- 2 They who adore the Truth are true; they live on the True
Name.
They do the work of Truth, and are in love with the True One.
It is the true Master's will which works everywhere resistlessly.
They who choose to guide themselves never reach the goal;
they are false, and falsehood deludes them on the way.
- 3 The world perishes, being self-willed and surrounded by deep
darkness unrelieved by any light from the Guru.

¹Adi Granth, p. 34 (ਜਿਨੀ ਪੁਰਖੀ ਸਤਗੁਰੁ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰਿ । ੫ । ੨੦ । ੫੩ ।)

In the desire for the world they have forgotten their great
Comforter from whom all things flow.

They can be saved, however, if they follow the true Guru and
bear his Truth in the heart.

God is obtained through His grace and by reflection on the
divine Word.

- 4 By serving the Guru one purges the mind of egoism and other
evils;

By dwelling on his word one dies to one's self while yet alive;
And abandoning all idle activities attaches oneself to Truth.

When such ones come to the seat of true Judgment, their faces
shine in triumph, because they have loved the Truth.

- 5 They who do not acknowledge the true Guru's greatness, nor
do they love his scriptural word,

Have all their acts of purification and charity denuded of merit,
because they are done in a spirit of godlessness.

In God Himself were to move His grace for them, they would
begin to love the Name.

You should, therefore, remember the Name, O Nanak, with
the same infinity of love as you find in the Guru.

(1iv. 21)

- 1 ¹Whom shall I worship ? What name shall I utter ? I shall go
and ask the Guru.

I shall obey his will, getting rid of my own.

This is the worship, this the service for me, that the Name
should be invited to come and reside in my heart.

It is from the Name we get all peace, and by the divine Word
we are adorned.

O my heart, be ever awake, thinking of God,

And keep watch over thy field, or the crane of death will descend
on it.

- 2 He who is saturated with the word has all his heart's desires
fulfilled.

He adores God day and night in fear and love, beholding Him
ever in front.

As his mind is constanly immersed in the true word, all
superstition keeps away from him.

¹Adi Granth, pp. 34-35 (ਕਿਸੁ ਹਉ ਸੇਵੀ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥੪॥੨੧॥੫੪॥)

He gets access to the Holy Lord who is true and all-comprehensive.

- 3 They who are awake are saved; the sleeping ones are lost.
He who does not realize the significance of the Guru's message,
passes his life as in a dream.
He departs as he came, like a visitor to an untenanted house.
The life of such a self-facing man goes waste; what face shall
he put on when appearing before his Lord ?
- 4 God is all in all, but our pride will not allow us to admit this.
We can recognize this through the Guru's instruction, which
drives out the disease of pride.
I would touch the feet of those who serve their own true Guru,
And thus prove true in the court of God; nay, I shall pour out
my life for them.

(1v. 22)

- 1 ¹If we were to consult time or opportunity, when could we
practise devotion ?
We should therefore give our nights and days to the love of
God, thus winning true glory as men of true faith.
How can we call it love, if the Beloved goes out of mind even
for a moment ?
But if, on the other hand, not a breath is allowed to go waste
(without Him), the body and soul are satisfied with Truth.
O my heart, dwell on the Name of God.
Yours will be a true devotion, if God comes to reside in you.
- 2 If we cultivate the body with a transcendent mind by putting in
the seed of the true Name.
The field will grow abundantly to the entire satisfaction of the
sobered mind.
Its thirst will be appeased by the quaffing of the Guru's word,
which is nectar.
Such a mind being steeped in Truth is true, nay, is at one with
the True One Himself.
- 3 They who are ever absorbed in Truth have set up their homes
in front of God.
Whatever they say or observe is in keeping with the divine
Word.

Their own word rings in the four ages as proclaiming the

¹Adi Granth, p. 35 (ਜੇ ਵੇਲਾ ਵਖਤੁ ਵੀਚਾਰੀਐ ਨਾਮੇ ਨਾਮਿ ਸਮਾਇ ॥੪॥੨੨॥੫੫॥)

truth;

And as they have shed off their egoism, God Himself, the True One, takes them into Himself.

- 4 This process of the Name — meditation is from grace alone; without grace there is no having it.

When the circle of life-possibilities is complete, man comes into touch with the Guru and is taken up into the holy fellowship.

His mind, being constantly engaged in communion with the Name, is freed from the disease of evil inclinations, And is absorbed in the Name by its praise; thus is effected man's reunion with God through the Word.

(1vi. 23)

- 1 ¹God puts His fear into those who reflect on the Guru's word. They associate themselves with the holy congregation, wherein they dwell on the excellences of the True One, And clearing away the dirt of dubiety, they replace it with faith in God.

Having truth in their minds, what they utter is also true, and their love is called forth by the True One.

O my heart, Thou art begrimed with the dirt of egoism. But God is pure and always beautiful; He may reform Thee by His word.

- 2 As God Himself steps forth to meet man, his mind gets bewitched by the divine Word, And by constantly loving it, his spirit gets tranced into His. It is only through the spirit that God may be approached : this knowledge comes through the Guru alone, Who is met by those who are bound from eternity; to meet him.

- 3 All those who are without the Name are double-minded; they are lost in duality.

They cannot exist for a moment without Him; their night of life passes in pain.

They are blind, are led astray in error, and go round and round in the mazes of transmigration.

But if the Lord were to bestow a look of mercy on them, they could be reunited with Him.

¹Adi Granth, pp. 35-36 (ਆਪਣਾ ਭਉ ਤਿਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਇ ॥੪॥੨੩॥੫੬॥)

- 4 God sees and hears everything; how can we deny what we do ?
People go on committing sin after sin, until their whole lives
are glutted with it.

It is because they have no vision of God, and being self-guided
they cannot understand things.

God is seen by those whom He wishes to show Himself, and
whose understanding He opens through the Guru.

(1vii. 24)

- 1 ¹Without the Guru there is no curing of our disease; the pain of
egoism does not depart.

By the grace of the Guru the Name comes to dwell in our
hearts, and in the Name we abide in peace.

We spell out heaven from the Guru's word, without which we
remain wandering in error.

O my heart, Thou canst find a dwelling in Thy real home;

Only praise the Name of the Lord, and there shall be no coming
or going for Thee again.

- 2 God alone is working everywhere as the Giver; there is none
besides.

If we praise Him through the word, He comes to reside in our
hearts, and with Him comes peace in the course of nature.

Keeping everybody under His eye, He gives His gifts to those
whom He likes.

- 3 Egoism leads men to all sorts of calamities which never allow
them peace.

As all their actions spring from passion, they always move in
the vicious circle of worldliness,

And being uninspired by anything high like the Name they find
no resting place here, nor anything but pain hereafter.

- 4 The body and soul are entirely His; He alone is their stay.

If we realize this through the Guru, we can get salvation.

O Nanak, praise thou the Name, which has no end or limit.

(1viii. 25)

- 1 ²Joy and abiding peace are for those who live on the true Name.
From the Guru's word they obtain the Truth which banishes all
troubles.

¹Adi Granth, p. 36 (ਬਿਨੁ ਗੁਰ ਰੋਗੁ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ । ੪ । ੨੪ । ੫੭ ।)

²Ibid., p. 36 (ਤਿਨਾ ਅਨੰਦੁ ਸਦਾ ਨਾਨਕ ਨਾਮਿ ਸਮਾਇ । ੪ । ੨੫ । ੫੮ ।)

They love the True One's Name and always sing His praises.
God too is kind to them, and He opens the stores of devotion
for them.

O my heart, to sing God's praises is to invite eternal peace.
From the true word we articulate God and learn to live with
Him.

- 2 By sincere devotion the heart gets redolent with love, which
enters its very nature.

It is so bewitched by the word that nothing can describe its
ecstasy.

The tongue too is so affected by the true word that it feelingly
sings praises, as if it were quaffing nectar.

This love is obtained through the Guru, when God in His will
shows kindness.

- 3 The world is in delusion; its night passes in sleep.
Some are rescued by His own will and are united with Him.
He goes into their hearts and drives out their love of phantoms.
This greatness is from Him, as also the right understanding
which comes through the Guru,

- 4 The Giver of all is one, who instructs them when they err.
Some are permitted to go astray, being attached to other interests.
They find their way back to God, when taking counsel with the
Guru they blend their light with God's own light,
And daily imbuing themselves with the Name are ultimately
absorbed in it.

(lix. 26)

- 1 ¹A good man obtains the Truth by giving up desire and other
evils.

He steepes his mind in the Guru's word and his tongue in God's
love.

Nobody ever got access to God except through the Guru; you
may prove it in your mind.

The wayward cannot rid himself of evil unless he loves the
Guru's word.

O my heart, conduct yourself according to the will of the Guru.

If you live in the privacy of your own soul, drinking the
ambrosia of the Name, you will ultimately get to the palace
of peace.

¹Adi Granth, pp. 36-37 (ਗੁਣਵੰਤੀ ਸਚੁ ਪਾਇਆ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹੋਇ ।੪।੨੬।੫੯।)

- 2 An evil men, having no virtue in him, is not allowed to sit in the Presence.
 Self-willed as he is, he has no acquaintance with the Word, and his sins keep God away from him.
 He who acquaints himself with the Truth gets saturated with it through and through.
 His heart is pierced by the Word, and God manifests Himself within him.
- 3 Thus is man united with God through His Word, Himself dyeing him in the vat of His love.
 If he lovingly dyes himself in Truth, the colour will prove fast and will not go off.
 The wayward may wander into four corners of the globe, he will not understand the matter :
 Which is that he whom the Guru introduces to the Lord meets Him by identifying himself with the word.
- 4 I have been making a multitude of friends to see if any of them would remedy by pain.
 There remedy came when I met my Beloved, the meeting being arranged through the Guru's word.
 Now Truth is my capital, Truth my profit, and true knowledge of the True One my credit.
 There is no parting for those who meet Him through the Guru.
 (1x. 27)
- 1 ¹The Creator Himself brings about the primal cause, and fashioning the creation out of it looks after it Himself.
 His single presence runs through it all, and yet being invisible is understood.
 The Lord is kind, however, and whenever He wishes He communicates Himself to man.
 They who, counselled by the Guru, keep Him always in their minds, rest absorbed in the love of Truth.
 O heart of mine, do the Guru's will;
 When the heart is filled with the Name,
 All else in the body and soul is at ease.
- 2 He who forming the nucleus of the creation holds it up in space also provides its needs.
 We can notice this Presence in the light of the Guru's word, if

¹Adi Granth, p. 37 (ਅਧੇ ਕਾਰਣੁ ਕਰਤਾ ਪਾਈ ਪ੍ਰਭੁ ਸੋਇ ॥੪॥੨੭॥੬੦॥)

- God were kind to reveal Himself.
 In that Presence they alone are beautified by the word
 We love it as truth, and who are brought into union by the
 Creator Himself.
- 3 He the Truth, without end or limit, is to be lauded in the Guru's
 way.
 He works within every heart in the form of a Will; through that
 Will He observes everything.
 We should glorify Him in the words of the Guru, taking no
 thought of ourselves.
 A man without the Name lives in sin and goes away in regret.
- 4 I shall praise the Truth, attach myself to Truth, and shall find
 satisfaction only in the True Name.
 I shall think of virtue, treasure up virtue, and shall wash out all
 that is not virtuous in me.
 God will then take me unto Himself, and there shall be no
 parting from Him.
 Thanks to the Guru of mine, from whom is this union with
 God.

(1xi. 28)

- 1 ¹Listen, listen, O lust-seized woman ! why go you swaggering
 along ?
 You do not know your own Beloved; how will you show your
 face to Him ?
 I would like to touch the feet of those friends who know their
 Lord.
 I wish to be like them who have been taken into the holy
 fellowship.
 O woman ! false as you were, you have been duped by your
 own falsity.
 God the spouse is true and beautiful, and is found in the Guru's
 instruction.
- 2 The wayward know not their Husband; how shall they pass
 their nights ?
 They are stuffed with pride; are consumed with desire; and are
 kept in perpetual torment by false love, which is lust.
 The happy wives who are in love with the word are freed from
 egoism;

¹Adi Granth, pp. 37-38 (ਸੁਣਿ ਸੁਣਿ ਕਾਮ ਅਨਦਿਨੁ ਭਗਤਿ ਕਰੋਇ ॥੪॥੨੮॥੬੧॥)

They ever enjoy the Husband, and pass their days in perfect bliss.

- 3 The unteachable are mateless; spousal love is not for them.
Their uninstructed sense is darkness; without beholding the Beloved their hunger cannot be appeased.

Come meet me, my friends, and introduce me to my Beloved.
If by happy chance I meet the true Guide, I may come upon my Beloved and rest in His Truth.

- 4 Those friends who are visited by Grace enjoy the spousal bliss.
They acknowledge the Lord as their own, and place their bodies and soul at His disposal.

By banishing the thoughts of self from their minds they see Him reflected therein.

They worship Him day and night, and are known as worthy wives.

(1xxii. 29)

- 1 ¹There are some who enjoy their Beloved, but I To which door shall I turn and ask for the way of union ?

I shall serve the Guru with devotion, and ask him to let me meet my Love.

And he : "God makes all and looks after them; to one He is near, to another far.

She who regards Him as close to herself enjoys Him as ever present."

O woman ! walk in the way of the Guru;

And you will relish your beloved every day of your life, and rest in His truth with ease.

- 2 They who love His word are happy wives, decorated with its truth.

Taking their cue from the Guru in loving, they find the divine Bridegroom imaged in the heart.

On that beautiful couch He disports with them in love, and fills their stores with devotion.

Thus does the all-supporting beloved Lord come into the life of man.

- 3 I am ever beholden to those who speak well of the Lord.
I would dedicate my body and soul, nay, I would surrender my life at the feet of those.

¹Adi Granth, p. 38 (ਇਕਿ ਪਿਰੁ ਰਾਵਹਿ ਨਾਨਕ ਸਚਿ ਸਮਾਇ ।੩।੨੯।੬੨।)

Who acknowledge the One Master, and have ceased to hearken
to other affections.

Let us, therefore, know the Name at the hands of the Guru and
get absorbed into its Truth.

(1xiii. 30)

- 1 ¹O God ! Thou art true, and Thou art the Truth; everything is
within Thy lap.

Without proper guidance men have been wandering in vain
through all the lakhs of lives, with a longing to have peace.
God could have bestowed it on them, if He had so willed, and
then they would have enjoyed it for all their lives.

This is possible only if through the Guru's grace men learn to
serve the Truth, deep and profound.

O my mind, peace comes by being steeped in the Name.

We should praise the Name, and no other, as the Guru advises.

- 2 The kind of Death has orders to administer true justice.
His kingdom extends over all who are viciously inclined and
love things other than God.

They who are spiritually-minded meditate on the One God,
keeping Him in their minds as the embodiment of all
virtues.

Such men are the objects of worship with the King of death :
blessed is the Lord who brings about this transfor-
mation !

- 3 If the evils of the mind were suppressed at their source, and
undue affections and pride were weeded out of the heart,
We should then be able to recognise in us the all-pervading
Spirit, and to repose ourselves in the Name with ease.

The perverse man knocks about like a lunatic and gets no release
without the help of the Guru.

He does not realize the significance of the word, and under the
influence of poison goes on babbling and roaring.

- 4 God is all in all; there is none other beside Him.
We speak as and when He wishes us to speak.
He Himself resides in the word of the holy man; through that
word He meets us.

Nanak, remember the Name, in whose worship lies peace.

¹Adi Granth, pp. 38-39 (ਹਰਿ ਜੀ ਸਚਾ ਸੇਵਿਐ ਸੁਖੁ ਹੋਇ ॥੪॥੩੦॥੬੩॥)

(1xiv. 31)

- 1 ¹Life gathers on it the rust of vanity, causing pain; the rust itself
 is brought on by irrelevant love.
 It may not be removed at all by washing, even if one bathed at
 a hundred holy places;
 Or by works performed in various ways, which add twice as
 much of dirt again;
 Or by reading books, as will scholars tell you, if you ask them.
 O my heart, one may be cleansed only if one proceeds to the
 Guru.
 The self-guided persons try the method of muttering names,
 but they cannot wash off their dirt.
- 2 With a mind unclean, no devotion is possible; nor can the Name
 be entertained.
 They who take the cue from their own minds live and die in
 dirt, and depart in disgrace.
 When, however, through the Guru's grace God comes to reside
 in the heart, the rust of vanity is dissolved;
 And, as by lighting a lamp darkness is dissipated, so is ignorance
 by the knowledge flashed by the Guru.
- 3 They who say, "We have done this, we shall do that", are fools
 and dolts.
 They forget the real Doer, being taken up with the love of
 Mammon.
 They may go over the whole world, they will find no pain so
 great as that of worldliness.
 Peace is only in following the teaching of the Guru and holding
 the true Name in the heart.
- 4 He alone meets Him who is brought into union by Himself.
 (May I be a sacrifice unto him !)
 The mind imbued with devotion takes to the true Word and is
 settled in its own place.
 The inner man being thus absorbed, the tongue too takes to the
 same course and sings the praises of the true Lord.
 Never missing the Name for a moment, man is ultimately
 merged in Him.

¹Adi Granth, p. 39 (ਜਗਿ ਹਉਮੈ ਮੈਲੁ ਸਚੇ ਮਾਹਿ ਸਮਾਉ ॥੪॥੩॥੩੧॥੬੪॥)

In Sri-Rag, By Guru IV : Key 1

(1xv. - 1)

- 1 ¹There is an extreme love-pang agonizing my body and soul;
 how shall my Beloved come to my house and meet me ?
 When shall I behold my Lord ? My pang can go only if I see
 Him.
 I shall go to my friends and ask them, in what way may I meet
 Him.
 O my true guide ! I have none but Thee to help me.
 Foolish and stupid as I am, I have come to Thy asylum; out of
 Thy mercy introduce me to my Lord.
- 2 The Guru is the giver of God's Name; he alone brings us into
 touch with Him.
 Let me throw myself on him that he may kindly bring me to my
 God.
- 3 Nobody ever got Him through the straining of his own mind,
 although all have tried to do so by various means.
 In spite of a thousand mental tricks, the untoward mind, like an
 unbleached cloth, cannot take on colour.
 Falsehood and hypocrisy cannot succeed with Him; man must
 reap what he sows.
- 4 The hope of all is in Thee, O Lord ! all creatures are Thine;
 Thou art their capital.
 Nobody comes in vain to Thee, O God ! all those led by the
 Guru to Thy door are welcome.
 I pray that even those who are sinking in the deeps of sin may
 also be saved.

(1xvi. 2)

- 1 ²The mind is satisfied, when it drinks in the Name; without it
 life is a curse.
 O if some disciple, a friend, were to meet me and show me the
 Lord, in whom all virtues are.
 I would be willing to be quartered for one who would reveal
 the Name to me.
 O my beloved ! I live only when I meditate on Thy Name.
 Without it there can be no living : May the Guru instil the
 Name into me !

¹Adi Granth, pp. 39-40 (ਮੈ ਮਨਿ ਤਨਿ ਬਿਰਹੁ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ।੪।੧।੬੫।)

²Ibid., p. 40 (ਨਾਮੁ ਮਿਲੈ ਮਨੁ ਕੀ ਲਿਵ ਲਾਇ ।੪।੨।੬੬।)

- 2 The Name, a priceless jewel, is with the perfect Enlightener,
who takes it out and flashes it before those who put
themselves at his service.
Blessed are the fortunate, the very fortunate, who come and
join the Guru.
- 3 And very unlucky and death-ridden are those who keep away
from the efficient personality like that of the Guru.
They are again and again sent round the circuit of births, hedious
like those of worms in filth.
May we never come in touch with those who are possessed by
the demon of wrath.
- 4 The Guru's ample personality is a pool of nectar, in which only
the lucky ones to have a dip.
Immersing themselves in the limpid Name they wash off their
dirt gathered in the course of lives;
And adopting the Guru's way of love they attain to the highest
stage.

(1xvii. 3)

- 1 ¹It is God's praises, O mother, I want to sing; these I want to
explain, and these to talk of.
The supreme Guru is my friend and benefactor; to him I say,
"O friend, let us meet and sing God's praises."
The meeting is like that of two diamonds, one perforating the
other; and so is my heart pierced and bathed in the redness
of love.
O my God ! my heart is filled when I hymn Thy praises.
Inside me is a thirst for the Name, which the Guru can procure
for me if He is kind.
- 2 Imbue your hearts with love, O fortunate ones; the Guru will
then be pleased to grant the favour.
The Guru — God bless him — will inculcate the Name with
love;
Which is impossible to obtain otherwise, even though you
perform millions of works ordained.
- 3 Without the maturing of destiny man cannot find the Guru,
even though he is always sitting close to him where he
dwells.
Inside him is the shutter of ignorance, causing pain and error,

¹Adi Granth, p. 40 (ਗੁਣ ਗਾਵਾ ਗੁਣ ਸਤਿਗੁਰੁ ਲਏ ਮਿਲਾਇ ॥੪॥੩॥੬੭॥)

which keeps him away from the Guru.

The contrary man is like iron, which cannot be turned into gold without touching the philosopher's stone — the Guru —; the iron too sinks in the water, though so close to a boat.

- 4 The Guru is the boat of God's Name; how shall one get into it ?

He who walks according to the will of the Guru is supposed to board the boat and sit in it.

Blessed blessed are the lucky ones who are taken up by the Guru and united.

(1xviii. 4)

- 1 ¹I ever stand on the road, asking the way to my Lord, and ready to attend to anybody who would offer to show it.

I go about following those who have been to my Beloved,
And tell them with earnest entreaties that I long to meet Him.
O my brethren, let anyone bring me into union with God.

I am beholden to the Guru who has given me a vision of Him.

- 2 I wish to fall down humbly before the perfect Guide,
Who is the hope of the lowly, and is likely to welcome me.
I cannot sufficiently praise him : it is he who shows me the Lord God so close to me.

- 3 The Guru is desired by all, but each and everyone in the World;
But none may have a sight of him except through a happy chance;
they who are unlucky are left to bemoan the loss.
What has happened was due to God's own will; none can elude His design.

- 4 God Himself is the Guru, and Himself brings about the union
By mercifully attaching us to the Guru.
In the world He is the life universal, into which he merges us as water merges into water.

(1xix. 5)

- 1 ²Nectar-sweet is the juice of the Name; it is so nice; how is it to be got and enjoyed ?

I go and ask the favoured wives, how they got a visit from the Lord.

They unheeding do not reply; and I rub their feet and wash

¹Adi Granth, p. 41 (ਹਉ ਪੈਥੁ ਦਸਾਈ ਜਲ ਜਲਹਿ ਸਮਾਇ ॥੪॥੪॥੬੮॥)

²Ibid., p. 41 (ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਵਸਿਆ ਮਨਿ ਸੋਇ ॥੪॥੫॥੬੯॥)

them.

O brother, meet the friend to realise God's goodness.

The friend is the Guru, a powerful personality, who can remove your trouble by knocking out pride.

- 2 The wives being good disciples felt compassion in their hearts and spoke thus :

"The Guru's word is a jewel; whoever obeys it can enjoy the heavenly juice.

Fortunate, very fortunate may be considered those who partake of the divine beverage in the Guru's way.

- 3 This juice is contained everywhere, in every tree and every blade; but is not the portion of those who are unlucky.

It cannot be had except through the Guru; the Guruless ones lament their lot.

Being possessed by the fiend of wrath, they are unbending before the Guru.

- 4 God Himself is the juice, and Himself the taste of it.

He Himself, out of mercy, bestows it through the Guru and pours it out as nectar;

And then the body, mind and everything gets refreshed, because the Lord comes to reside in the soul."

(Ixx. 6)

- 1 ¹The sun rises and then goes down; the whole night too passes away.

Thus does man's age decline; but he does not perceive it; the mouse of time goes on daily gnawing the rope of life.

The sweet of worldliness is spread about the deluded man, who like a fly struck in it is lost.

O brother, for me the friend and companion is God alone.

The fascination of wife or son is a poison; neither of them is going to be of any help in the end.

- 2 Those instructed by the Guru are saved by earnest devotion to God, keeping themselves unsoiled in the Guru's own shelter.

They always keep in view the long journey they have to undertake, and take with them the credit they have with God as provisions for the way.

¹Adi Granth, pp. 41-42 (ਦਿਨਸੁ ਚੜੈ ਫਿਰਿ ਅੰਤਰਿ ਨਾਮੁ ਪਰਗਾਸਿ ।੪।੩੩।੩੧।
੬।੨੦।)

- Approved with the Guru as they are, they receive honour at the threshold of heaven, and are embraced by God Himself.
- 3 The way is clear before them, and the gate at its end open with none to check their entrance.
- They praise the Name, which fills their hearts and entrances their souls.
- Unbeaten strings of harmony are struck up, as they approach the gate, and glory awaits them at the bar of Truth.
- 4 Those good men who live the life of praise are applauded by all.
- I too petition my Lord, as a begger, to bring me into their fellowship.
- Blessed are the holy men who are inwardly illumined by the Name.

IN SRI-RAG, BY GURU V : Key 1

(1xxi. 1)

- 1 ¹Why are you so much taken up with the adornments of your wife and children ?
- You follow your lusts; you make merry and enjoy all sorts of pleasures.
- You are much given to issuing fiats; you swagger your way through life.
- Your waywardness has made you so blind in folly that you never think of God.
- O my heart, the only comforter is God Himself.
- Who is a gift of the Guru, and the Guru is available through grace.
- 2 You are wrapped up in luxuries of clothes and gold and silver, which are no better than dust.
- You gather about your fine horses and elephants of various colours, and chariots that never tire.
- You have forgotten all your relations, deeming no one to be worthy of notice.
- God too will similarly ignore you as one filthy, devoid of the Name.
- 3 You collect money under showers of curses;
- And the person whom you try to please therewith is one who like you is not abiding.

¹Adi Granth, p. 42 (ਕਿਆ ਤੂ ਰਤਾ ਜਗ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ।੪।੧।੭੧।)

Enamoured of your own intellect, you indulge in deceit, O proud one !

Really God Himself has let you go astray, and man too abandons you as a social pariah.

4 But if the puissant Guru were to bring you to the unique Friend,

You become His own man, and He your own protector : What can mortals do to you ? They only distress themselves in self-love.

God does what pleases His servant, whom no one can turn away from His door.

Being steeped in God's love, he becomes the light of the whole world.

(1xxii. 2)

1 ¹The sportings of the mind, extreme wantonings of the heart, the age-alluring joys,

Even crowned monarchies make one sick.

Happiness, O brother, is found only in holy fellowship,

Which, if apportioned to us by the dispenser of fate, dispels all sorrow and misgiving.

2 A man may have been to all the known places and countries; He may be a man of wealth or a big landlord; he will ultimately fall to the earth, with the cry of 'mine, mine' on his lips.

3 He who exercises untrammelled sway over others, and goes about swollen with authority,

Having brought all under his rule, will have yet to bite the dust, if he is without the Name.

4 If he has all the thirty-three crores of gods to serve him; if the master-yogis and adepts in miraculous powers were to stand at his door ready to obey his orders;

All this high-mightiness will come to nought as a dream.

(1xxiii. 3)

1 ²We pamper the body everyday as we arise, but without a spark of intelligence it remains stolid and unknowing.

Being insensible of God's presence, it will be left out in the wilderness.

¹Adi Granth, pp. 42-43 (ਮਨਿ ਬਿਲਾਸੁ ਬਹੁ ਨਾਨਕੁ ਸੁਪਨੁ ਥੀਆ ॥੪॥੨॥੨੨॥)

²Ibid., p. 43 (ਭਲਕੇ ਉਠਿ ਪਪੋਲੀਐ ਲਇਆ ਕਵਾਇ ॥੪॥੩॥੨੩॥)

- It would have had joys without end, if it had heeded the true
preceptor.
You came here, O mortal, to gain something;
But you are busy with senseless doings, and the night of your
life is passing.
- 2 Birds and beasts have their tantrums; they see not death.
Man too behaves like them, and is trapped in the snare of
Mammon.
Only they are found unsnared who are engaged in the veritable
Name.
- 3 The place which you have to leave and lose has taken hold of
your heart;
While you have no thought for the home where you are to go
and live !
They alone get release from this hold who are attached to the
Guru's feet.
- 4 None else can save; no other is to be seen.
I have searched all the four quarters, and have at last taken
refuge with him.
And he the true prince has saved me from sinking.
- (1xxiv. 4)
- 1 ¹Man is a passing visitor, come to arrange his affairs;
But giving himself to the lusts of the flesh the fool does not
understand his business.
He regrets only when he has to depart and falls into the hands
of the executioner, Death.
O blind man ! You are sitting on a crazy bank.
If it is designed for you from on high, you will listen to the
warning word of the Guru.
- 2 It is not that the crop is to be cut only when it is ripe, half-ripe
or fully-ripe :
The reapers, ready with their sickles, arrive at the spot,
And at a word from the Farmer mow down the field to the
measure.
- 3 The first watch of the night is spent in scurrying about; the
second in deep slumber;
The third in idle talk; and at the fourth the fringe of the night
grows gray.

¹Adi Granth, p 43 (ਘੜੀ ਮੁਹਤ ਕਾ ਹਰਿ ਅੰਤਰਜਾਮੀ ਜਾਣੁ ॥੪॥੪॥੨੪॥)

Never all this while does man think of Him who gave him his
body and soul.

- 4 I am much beholden to the holy company,
Through which my heart opened out to understanding, and I
got introduced to God and all-knowing.
Ever afterwards I found Him — the searcher of hearts —
abiding with me.

(1xxv. 5)

- 1 ¹Let everything else be forgotten, but not the one thing that
matters;
That is the Name, which the Guru has given me as the true
object of life, after suppressing all idle activities in me.
Shedding off all other hopes, I pursue only one :
That those who serve the Guru here will get a place in heaven.
O my heart, praise the Lord,
And leaving all clever devices fall at the feet of the Guru.
- 2 If the Divine Comforter be in the heart, no pain or hunger can
affect us,
And no work can wear us out.
None can destroy a man who is protected by God's own hand.
We should submit ourselves to the peace-giving Guru, who
can wash away all sins.
- 3 I, Thy humble slave, crave the service of those who are attached
by Thee to Thy service.
O Lord, if it please Thee, I may get into the holy fellowship and
serve there.
Everything is in the hands of God; He Himself makes all things
possible.
I am obliged to the Guru who fulfils all my wishes.
- 4 I see only one friend, one brother and one companion.
All material is His, and all methods of using it are also His.
When the mind is reconciled to Him, it leaves all wavering,
And then Truth becomes one's food and clothing, and Truth
one's support.

(1xxvi. 6)

- 1 ²All things are obtained, if the One come to hand.
The boon of life is fruitful, if we use it in uttering the true

¹Adi Granth, pp. 43-44 (ਸਭੇ ਗਲਾ ਵਿਸਰਨੁ ਨਾਨਕੁ ਸਚੁ ਕੀਤੁ ॥੪॥੫॥੭੫॥)

²Ibid., p. 44 (ਸਭੇ ਥੋਕ ਪਰਾਪਤੇ ਮਿਰਤੁ ਨ ਜਨਮੁ ਜਰਾ ॥੪॥੬॥੭੬॥)

word.

One could get heaven through the Guru, if one were so fortunate.

O my heart, attach Thyself to the One.

Without that One all is vain endeavour; all is a lying lure of the world.

- 2 Millions of sovereignties and their joys are contained in the one glance of the Guru.

If he were to grant the Name for a moment, my body and soul would find a cooling rest.

But who could grasp his feet except one who is favoured by heaven's writ?

- 3 Well spent is the hour or the minute when one loves the Lord. No pain or trouble is for him who (relies) on the Holy Name. Salvation too is for him who is taken in hand by the Guru and rescued from the world.

- 4 That place is beautiful and pure where holy men assemble. Only that man is safe who has found the perfect Enlightener, Because he has fixed his abode where there is no death, no birth, no old age.

(1xxvii. 7)

- 1 ¹Let us think of Him, O my soul, who is king above kings. Place your hope on Him who is everybody's trust. Leaving all your cunning devices, throw yourself at the feet of the Guru.

O my heart ! Meditate on the Name with ease and comfort; Think of God throughout the day and night, and ever sing His praises.

- 2 Take refuge with Him who has no equal, Whose remembrance brings much comfort, and no pain whatever.

Serve Him always, because He is the true Master.

- 3 By moving in holy company man gets cleansed and cuts through the noose of Death.

Let him offer his prayers before Him, who is capable of granting peace and dispelling all fear.

When He in His mercy will show him kindness, his lifebusiness will be righted.

¹Adi Granth, p. 44 (ਸੋਈ ਧਿਆਈਐ ਦੇਵਹੁ ਅਪੁਣਾ ਨਾਉ 18 12 122 1)

- 4 He is to be described as the Greatest of the great, and His place as the highest of the high.

He is without hue or shape, and his value cannot be told.

May He have compassion on me, and grant me His holy Name !

(1xxviii. 8)

- 1 ¹He who dwells on the Name is happy; his face radiates splendour.

The Name is manifest in all regions, but is contacted through the perfect Guide.

It resides, as God's presence in the holy company as its abode.

O my heart ! dwell on the Name of God.

It will be always with you as long as you live, and when you depart it will bring you deliverance.

- 2 Of what use are the dignities of the world ?

They are Maya-coloured, all false and vanishing at the end.

He is really great, who has God in his heart.

- 3 Be the dust under the Guru's feet, and submit yourself to Him.

Giving up all other remedies and devices, attach yourself to Him.

If you are fortunate, you will get the precious Name.

- 4 It is obtained, O brother, by him whom God Himself grants it.

He must first get rid of the fever of self, if he is to serve the Guru.

Nanak has met a Guru who has removed all his troubles.

(1xxix. 9)

- 1 ²There is One knower of hearts, only One protector.

There is One support in the mind, and One mainstay of life.

In His protection there is always peace; He is the Supreme God, the creator.

O my heart ! give up all schemes,

And devoting yourself to the perfect exemplar meditate on the one supreme.

- 2 That One is brother and friend; He alone is father and mother.

Him I trust in the heart, because He has given me my body and soul.

He keeps all things under His control; may I never forget

¹Adi Granth, pp. 44-45 (ਨਾਮੁ ਧਿਆਏ ਬਿਨਸੇ ਸਗਲ ਸੰਤਾਪੁ ॥੪॥੮॥੭੮॥)

²Ibid, p. 45 (ਇਕੁ ਪਛਾਣੂ ਜੀਅ ਨਾਨਕ ਸਚਾ ਸੋਇ ॥੪॥੯॥੭੯॥)

Him !

- 3 That One is at home and abroad, He fills all places;
All creatures were made by Him : Think of Him day and night.
By loving Him you will have no sorrow or pain.
- 4 The Lord God is one, and there is no second.
The body and soul are His; what pleases Him comes to pass.
Man gets perfected by contemplating such a God through the
complete Exemplar.

(1xxx. 10)

- 1 ¹Really eminent are they who bring their minds to bear on the
Guru;
And then, as God's grace descends on them, springs of light
appear in them,
Figuring out the Name etched on their brows.
O my heart ! meditate on the One Name.
Joys brewing all joys will well up in you, and you will go to
heaven enrobed in honour.
- 2 The love and devotion for God will drive out the fear of birth
and death.
Being purged in the society of the Guru's companions, you will
be brought up by God's own hand.
The mere sight of the Guru will make you happy, and will
dispel all evil gathered in the course of lives.
- 3 The Supreme Being, our Lord, is present in all places.
He is the giver of all; there is none beside Him.
Salvation is from Him alone; whatever He wishes must happen.
- 4 The really great are those in whose hearts God dwells.
The repute they enjoy in the world is pure.
My life is for such men who think ever of my Lord !

(1xxxi. 11)

- 1 ²All pain has vanished on meeting the Guru; a divine content
has come to settle in the mind.
By dwelling on the One, a light has been kindled inside,
And the face has caught glory from the look of the Guru : all is
as designed beforehand.
It is now a life of singing God's glories and abiding pure by His
Name.

¹Adi Granth, pp. 45-46 (ਜਿਨਾ ਸਤਿਗੁਰ ਸਿਉ ਨਾਨਕ ਤਿਨ ਕੁਰਬਾਨ ॥੪॥੧੦॥੮੦॥)

²Ibid., p. 46 (ਮਿਲਿ ਸਤਿਗੁਰ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰ ॥੪॥੧੧॥੮੧॥)

- O my heart ! peace is through the Guru's word.
It is never in vain to serve the perfect Guru.
- 2 The desires of the heart are fulfilled, as the treasure of the
Name is obtained;
The Creator, the knower of hearts, is recognised as dwelling
always within;
And the life proves fruitful, when through the Guru's grace, it
is filled with the Name, Charity and Cleanness,
And is free from lust, anger, greed and all pride.
- 3 All business is completed when the profit of the Name is
obtained.
When God, in His mercy, unites man with himself, He gives
him His Name,
And then there is no coming or going left for him; God is so
kind !
Knowing the Guru's word is to find one's true place, one's
home.
- 4 God protects His devotees with His own grace,
And they cherishing His goodness carry their faces brightly
through this world and the next.
As they hourly remember His excellences the infinite love of
God spills over them,
And they feel like sacrificing themselves to the Supreme Being
who is the ocean of joy.
- (1xxxii. 12)
- 1 'If we could meet the perfect Guru, we would get from him the
precious word.
Do oblige us, O Lord, that we may contemplate the immortal
Name.
And getting over the troubles of mortality may attain to the
steady vision of life.
O my heart ! Throw yourself on God's protection;
There being none beside Him, dwell upon His Name alone.
- 2 He is an unfathomable ocean of goodness; there is no measuring
Him.
By good luck you may get into His holy fellowship and strike
there a bargain with the True word,
And serve there the King of Kings, who is the mainspring of
joy.

¹Adi Granth, p. 46 (ਪੁਰਾ ਸਤਿਗੁਰੁ ਜੇ ਪਾਠਬ੍ਰਹਮ ਬਖਸਿੰਦੁ ॥੪॥੧੨॥੮੨॥)

- 3 "Having no other refuge, I throw myself at Thy lotus feet.
I have Thy trust, O Lord ! I live by Thy strength.

Thou art, O Lord, the pride of the humble; into Thy society I
enter."

- 4 Thus praying day and night we should practise the presence of
God,
Who so kindly preserves our soul and body, our life and
property,
And removes all our pains : such is the Supreme Lord, the
bounteous.

(1xxxiii. 13)

- 1 'I am in love with the Eternal who dies not, nor is subject to
transmigration;
Who being contained in all, cannot be separated;
And who, being a well-wisher of His servants, breaks the aches
and sorrows of the humble.
Such a wonderful and immaculate Lord has been introduced to
me by the Guru, O mother !
O brothers, make such a God your friend.
Wretched is the love of illusory things; No one is seen happy
with them.
- 2 God is wise, generous, mild and beautiful, with a beauty serene
and infinite.
He is companionable and friendly, exceedingly great, high and
vast without limit.
He cannot be called young or old; His law is eternal.
We get whatever we ask for; He is the support of the weak.
- 3 On beholding Him sins vanish, and the body and soul are at
peace.
We should meditate on such a One with a single mind without
having any doubts.
He is the treasury of excellences, ever new and fresh; His gifts
are perfect.
We should adore Him ever and ever, and never forget Him by
day or night.
- 4 God is befriended by those who are guided by indications from
on high.

¹Adi Granth, pp. 46-47 (ਪ੍ਰੀਤਿ ਲਗੀ ਤਿਸੁ ਨਾਨਕ ਸਦ ਬਖਸਿੰਦੁ ॥੪॥੧੩॥੮੩॥)

We should consecrate our all, body, mind and wealth, —nay
our whole life — to Him.

As He pervades every object, He sees and hears everything as
ever present;

He looks after the needs of even those who are ungreatful :
He is ever forgiving.

(1xxxiv. 14)

- 1 ¹Always remember the Lord and clasp Him to your bosom;
Who gave you your soul and body and wealth, and keeps you
naturally adorned;
And who constituted you with all the arts, interfused with
immortal light.

O my heart ! There is no one for you but God.

Take to His shelter always, and you will have nothing to worry
you.

- 2 Jewels, choice things, rubies, gold and silver are mere dust.
The affinities of mother, father, sons and kinsmen are all false.
The perverse man, unclean beast that he is, does not know
Him who made him :

- 3 God who surrounds him and is diffused in him is considered
distant,

While he himself is seized by avarice, in which he takes pleasure,
because inside him is working false selfhood.

Generations of such loveless and Godless people come and
go.

- 4 Be kind, O Lord, O Creator, and save Thy creatures,
They have no protector except Thee, and Death is so terrible !
Grant it out of Thy mercy, O Lord ! that I may never forget Thy
Name.

(1xxxv. 15)

- 1 ²You say, "This is my body, my wealth, my beauty, my dominion,
my country,

My sons, my wives and other women; I have so many
amusements and fashions."

But if God's Name does not reside in your heart, those things
are of no avail and no account.

O my soul ! bethink yourself of the Name.

¹Adi Granth, p. 47 (ਮਨੁ ਤਨੁ ਧਨੁ ਅਪੁਨੀ ਹਰਿ ਮਇਆ ।੪।੧੪।੮੪।)

²Ibid., pp. 47-48 (ਮੇਰਾ ਤਨੁ ਅਰੁ ਸਰਬ ਘਟਾ ਕੇ ਨਾਥ ।੪।੧੫।੮੫।)

- Direct your mind to the feet of the Guru, And daily move in his company.
- 2 We can think of the precious Name only if we have a leading from above.
All our affairs are adjusted when we nestle at the feet of the Saviour;
Our diseased selfhood and superstitions are removed, and we have no coming or going left for us.
- 3 Get into the fellowship of the Redeemer; that would mean bathing at all the sixty-eight places of pilgrimage;
Because there your soul, your life-breath, your mind and body will get freshened up : and that is the real object of bathing.
You will get glories here, and a place in heaven besides.
4. God does everything Himself; all is in His hands.
He it is who gives life and death, and moves about with man, whether at home or abroad.
I have taken refuge with Thee, O Lord of all.
(1xxxvi. 16)
- 1 'Through the Guru's good offices I betook myself to God,
As guided by him I got rid of all entanglements,
And made happy by his immortalising glance, my inner man got rapt with the Name.
O my heart ! take up the service of the Guru,
And God Himself will be moved to mercy,
And you will not miss Him from your mind even for a moment.
- 2 We should daily sing God's praises which cut across our evil tendencies.
There is no happiness without the Name : we have seen it by experimenting in detail.
By steadily engaging themselves in praise men have crossed over the waters of life.
- 3 In the dust of the Guru's feet are found millions of pilgrimages, fastings and mortifications.
From whom does man keep his doings secret, when God looks on as a being ever present ?
He prevades all places, and fills them through and through.

¹Adi Granth, p. 48 (ਸਰਣਿ ਪਏ ਪ੍ਰਭ ਆਪਣੇ ਸਦਾ ਸਦਾ ਕੁਰਬਾਨੁ ॥੪॥੧੬॥੮੬॥)

- 4 True is His kingdom, true His authority, and truest of the true
His seat.

He weilds real power to create the world out of His reality.
We should therefore meditate on the true Name, to which I am
ever and ever beholden.

(1xxxvii. 17)

- 1 ¹Contemplation of the Name is a wealth, which we earn — if
we are so fortunate — with hard labour.

It is practised in the society of saints, where one washes off the
dirt gathered in lives.

O my heart ! turn the Name on your tongue,
And you will eat the fruits wished for in the heart, and all your
sorrow and pain will end.

- 2 The Lord for whose sake this body was assumed is seen to be
present with us,

Filling the water, the earth, and the aerial spaces, and looking
on with joy.

- 3 As we love Him sincerely our minds and bodies get cleansed,
And as we pour our hearts at His feet, we feel all recitations
and penances registered in our name,

- 4 The ambrosial Name of God is gems and jewels and rubies,
And the singing of His praises is eternal peace and enjoyment
of all luxuries.

(1xxxviii. 18)

- 1 ²That is the best consolation of Shastras and of omens by which
we hold communion with the Name.

The Guru by giving me the Lotus Feet to contemplate has
provided me with wealth and a shelter for me the homeless.

I have a true dower and a true way of spending it, in that I
always sing his praises;

And when His kindness moves Him to meet me, I shall have
no more death or transmigration.

O my heart ! With undivided love worship always the Lord.
Who is found in every heart, and is with you too at your service.

- 2 How shall I measure my joy when I contemplate the Lord of
the earth ?

Those who relish Him are satisfied completely; the relish is
known only to the soul.

¹Adi Granth, p. 48 (ਉਦਮੁ ਕਰਿ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਉ ॥ ੪੧੭ ॥ ੧੭ ॥)

²Ibid., pp. 48-49 (ਸੇਈ ਸਾਸਤੁ ਸਉਣੁ..... ਸਗਲ ਘਟਾ ਆਧਾਰੁ ॥ ੪੧੮ ॥ ੧੮ ॥)

The bounteous Lord beloved enters the mind when we are in
the company of the good.

The man who serves his Master is a king of kings.

- 3 A moment spent in praising the Lord and glorying in His
goodness is equal to millions of ablutions and bathings.
No alms come up to the giving out of praises gathered on the
tongue

When it pleases the merciful and the gracious Lord, He comes
nestling into our bosoms,

And then we feel that our bodies and souls and all our belongings
are His, and we are entirely at His disposal.

- 4 He who is joined by God with Himself shall never be disjoined.
The fetters of His servants are cut asunder by the Master,
Who puts the erring ones on the right path without considering
their merits and demerits.
I have put myself in the hands of One who is the support of all
hearts.

(1xxxix. 19)

- 1 ¹When we call upon God by the tongue, the body and the mind
get purged.
We have many relations like father and mother, but really there
is none except God.

If He be kind, we would never forget Him even for a moment.
O my heart ! Serve the Lord as long as there is a breath in you.
Without Him everything is spurious and will perish at the end.

- 2 My Lord is without a blemish; I cannot live without Him.
My whole being hungers passionately for Him; O mother ! let
someone take me to Him.

I have searched all the four quarters of the earth; there is no
place for me except with the Lord.

Place your request before him who is capable of integrating
men with God.

The True Guru is the giver of the Name, and his store is full of
it.

With him we shall ever and ever praise Him as One who has
no end or limit.

- 4 We should eulogise that Creator whose wonders are many,
And think always of Him; this should be the best wisdom.
He tastes sweet, in the body and mind, to that fortunate being

¹Adi Granth, p. 49 (ਰਸਨਾ ਸਚਾ ਸਿਮਰੀਐ ਮਸਤਕਿ ਨਾਨਕ ਲੇਖ ॥੪॥੧੯॥੮੯॥)

who bears a record to that effect on his forehead.

(xc. 20)

- 1 ¹O brothers, o saints, join together to remember the True Name.
Take it with you as provisions for your soul on its journey here
and hereafter.

It is obtained from the perfect Enlightener when he casts his
blissful glance.

It accrues to him through grace who is able to win God's
kindness.

O my heart ! There is no one like the Guru.

He alone unites us with God; Nowhere else could we go for
this.

- 2 All good things of life are for him who goes to have a sight of
the Guru;

And he who casts his mind at his feet is very fortunate indeed,
O' mother !

The Guru is bountiful, the Guru is powerful, the Guru is
contained in all.

The Guru is at one with the Lord, the Supreme Being, because
he can make the sinking ones afloat.

- 3 How shall I praise the Guru, who is the efficient cause of
cause ?

Those foreheads need not stoop to anybody which are touched
by the Guru's own hand.

The Guru gives the nectar-Name to drink as a specific for the
ills of mortality.

He who serves the Divine Guru, the destroyer of fear, sheds
off his tribulations.

- 4 The Guru is deep and profound as an ocean of joy which washes
away sins.

He who serves him, as his own guide, comes not in for the rod
of Death.

I have looked through the whole world and have found nobody
to compare with the Guru.

He has given you, O Nanak, the source of all joy, the Name;
enjoy its bliss in your heart.

(xci. 21)

- 1 ²Deeming the pleasures sweet, man partakes of them, but they

¹Adi Granth, pp. 49-50 (ਸੰਤ ਜਨਹੁ ਮਿਲਿ ਨਾਨਕ ਮਨ ਮਹਿ ਮੰਤ੍ਰੁ ।੪।੨੦।੯੦।)

²Ibid, p.50 (ਮਿਠਾ ਕਰਿ ਕੈ ਖਾਇਆ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੁ ।੪।੨੧।੯੧।)

leave a bitter taste behind.

He causes his brothers and friends to love him heartily, thus creating a turmoil of passions about him.

They take no time in slipping away from him; and he being without the Name wonders at it.

O my heart ! put yourself to the service of the Guru.

And giving up self-mindedness realise that all that is seen is perishable.

- 2 As a mad dog runs about in all directions so does an avaricious man, who not knowing what is eatable and not eatable gobbles up everything.

Being intoxicated with lust and wrath he falls again and again into the womb.

- 3 The Maya has spread out her net, and placed a bait with it. The greedy bird, O mother ! is snared and cannot escape ! It refuses to know Him who made it; and has therefore to come and go again and again.

- 4 The world is beset with allurements of so many kinds and forms.

Only that man is safe who is protected by the Almighty and illimitable God.

The men of God are saved by their love for Him; may I ever be a sacrifice to them !

(xcii. 22)

Key 2

- 1 ¹A cowherd come to a grazing-ground ! how can he spread himself out there in mere shows ?

When the period of his stay is over, he must depart; so must you wind up your affairs.

O man ! Sing God's praises, and serve the Guru with Love.

What is there is a trifle to be proud of ?

- 2 Like the guest of a night you must leave by the dawn.

Why are you taken up so much with your family ? It is all like a garden of transitory blooms.

- 3 Why do you talk of your property ? Desire that Lord who gave it to you.

You must assuredly depart and leave behind your lakhs and crores.

¹Adi Granth, p.50 (ਗੋਇਲਿ ਆਇਆ ਗੋਇਲੀ ਦਿਨੁ ਨੇੜਾ ਆਇਓਇ ॥੪॥੨੨॥੯੨॥)

- 4 After trudging through millions of existences you arrived at last at human life, which is so difficult to obtain.
Remember now the Name, as even this life is drawing to its close.

(xciii. 23)

- 1 ¹As long as thy companion, the Soul, is with thee, O Body, so long thou livest in comfort.
When thy companion departs, thou shalt be mingled with dust.
O ! I am fed up with the world; I long to see thee, O God !
Wonderful must be Thy abode !
- 2 As long as the Soul, thy lord dwells within thee, all will say
"please, please" to thee,
But when it goes, no one will care for thee.
- 3 Serve thy Lord here in thy father's house, and thou will live happily in thy father-in-law's.
Learn from the Guru the skill to manage things and the way to live well.
- 4 All must go to their father-in-law's; all are ripe to be taken away.
Blessed is the happy wife who loves her husband.

(xciv. 24)

· Key 6

- 1 ²He who has framed the Universe is alone its primary cause;
He also supports everything in it; think of Him, O my mind !
Meditate in your heart on the feet of the Guru.
And giving up all intellectual devices, fix your thoughts on His word, and through that on the Ultimate Truth.
- 2 There is no aching pain, no fear for him who bears the spell of the Guru's word in his mind.
Millions have tried various methods to save themselves, but none has succeeded without the Guru.
- 3 A mere sight of him reinforces the mind and drives out all possibilities of sin.
I am ready to offer my life for those who stoop to the Guru's feet.
- 4 In a heart associated with the Saints lives God and His true Name.

¹Adi Granth, pp. 50-51 (ਤਿਚਰੁ ਵਸਹਿ..... ਸਹ ਨਾਲਿ ਪਿਆਰੁ ।੪ ।੨੩ ।੯੩ ।)

²Ibid., p.51 (ਕਰਣ ਕਾਰਣ ਏਕੁ ਓਹੀ..... ਮਨਿ ਇਹੁ ਭਾਉ ।੪ ।੨੪ ।੯੪ ।)

Fortunate indeed are they, in whose hearts this is the case.

(xcv. 25)

- 1 ¹By adoring the Guru store up God's wealth and renounce all sins.

Your salvation lies in remembering Him who made you and adorned you.

O man ! recite the One, The infinite Name,

Who gave you your body, mind and life-breath, and who is the support of your spirit.

- 2 O ye who are mad with lust, wrath and pride, and are beset with worldliness,

Come to the shelter of the Guru and cling to his feet, and your misery and darkness will go.

- 3 This is done by a man to whom it is given by the formless God Himself to abandon the thought of self and to be the dust of all men's feet.

He begins to practise truth, patience and mercy, as the best things for him to do.

- 4 Whatever is seen he deems as God's own extension.

As the Guru has torn off the film of delusion from his eyes, he sees God everywhere.

(xcvi. 26)

- 1 ²All the world is given to discussing the distinctions of good and evil;

It is rare to find a man who is free from both; it is the man of love.

The Master lives in all.

What shall I say, O Master, which Thou may'st hear ? Thou knowest all.

- 2 He who thinks of honour and dishonour is no devotee.

There may be one in a million, O good men, who looks on both with an equal eye, and cares for what is real.

- 3 Some have made it their religion to talk and to be talked to;

It is rare to find a good man who is free from such verbiage.

- 4 I do not see what it is to be bond or free :

I only know that to live in the dust of holy men's feet, which has been granted to me, is the highest gift of all.

¹Adi Granth, p. 51 (ਸੰਚਿ ਹਰਿ ਧਨੁ ਸਗਲ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ।੪।੨੫।੯੫।)

²Ibid., p.51 (ਦੁਕਿਤ ਸੁਕਿਤ ਮੰਧੋ ਨਾਨਕ ਦਾਨੁ ਪਾਇਆ ।੪।੨੬।੯੬।)

(xcvii. 27)

Key 7

- 1 ¹I toyed with my life, dear Lord, as I trusted Thee.
I knew that children make mistakes, but parents forgive them;
and Thou art my father and mother.
It is easy to say so.
But it is difficult indeed to please Thee.
- 2 I am proud of Thee; I know Thee to be mine.
Thou art within everything and without, a procreator depending
on nothing beyond Thyself.
- 3 O Father, I know not Thy ways,
And yet, O good men, I know that He will free me from bondage
and keep me from allurements of self.
- 4 The Lord has been kind to me, and my transmigration has ended.
It is because I met the Saviour and through Him came to know
the Supreme Lord.

(xcviii. 28)

Key 1

- 1 ²Having joined the company of Saints, as brothers, I cut off the
approaches of death;
The true Lord settled down in my heart as a kindly Master;
And the perfect Guru with his touch straightened out all
creases.
O my true guide ! How I admire you !
How I cherish a sight of you ! — you who out of your bounty
granted me the sweetest name.
- 2 Wisdom is with them only who serve you with love.
Salvation is from them whose nature is enriched with the Name.
The source of highest gifts is the Guru who grants the gift of
the spirit.
- 3 Life is made worth living for those who meet the Guru with a
will.
Their love for God wins them a place in Heaven.
Such honours are in the hand of God, who dispenses them
according to his preordained Will.
- 4 He is perfect as Creator and perfect as Maker; as Master he is

¹Adi Granth, pp. 51-52 (ਤੇਰੈ ਭਰੋਸੈ ਪਿਆਰੇ ਪਾਰਬ੍ਰਹਮੁ ਪਛਾਣਾ ॥੪॥੨੭॥੯੭॥)

²Ibid., p.52 (ਸੰਤ ਜਨਾ ਮਿਲਿ ਨਾਨਕ ਜੀਵੈ ਏਕ ॥੪॥੨੮॥੯੮॥)

perfect, and sure is His support.
 We should describe Him as the Absolute Truth, and the
 intelligence that discerns Him is also perfect.
 Such a God is prevailing everywhere, and I live by contemplating
 Him as the underlying unity.

(xcix. 29)

- 1 ¹We should adore the divine Guru with the love of the body
 and soul.
 He grants the gift of spirituality, which keeps everybody alive.
 To act on His teaching is the truest wisdom.
 Unless a man is imbued with love in the company of the Guru,
 he is fascinated by Maya, which is all ashes.
 Take up, my friend, the practise of the Name.
 It will enter your soul when you are in touch with the Guru,
 who will bring your toil to fruition.
- 2 The Guru is powerful beyond measure; only the fortunate ones
 get a glimpse of him.
 He is pure beyond apprehension; nobody can come up to him.
 He is a creative genius, whom only a good disciple can
 understand.
 Nothing can happen outside him; only what he wishes comes
 to pass.
- 3 The Guru is the Tirath, the wishing-tree, the fulfiller of men's
 desires.
 He is the granter of boons, who gives the all-saving Name.
 He is efficient; he is formless; he is high without approach or
 limit.
 His praise is beyond description; what can a praiser say, if he
 tries ?
- 4 Whatever things we may wish for in our hearts are with the
 Guru.
 They may be obtained an apportioned from on high, with the
 sum of the true Name dowered in us.
 There is no peril for us when once we enter the shelter of the
 Guru.
 O God ! may I never forget Thee ! This body, soul and life are
 Thine.

¹Adi Granth, p.52 (ਗੁਰੂ ਪਰਮੇਸੁਰੁ ਪੁਜੀਐ ਪਿੰਡੁ ਤੇਰਾ ਸਾਸੁ ।੪।੨੯।੯੯।)

(c. 30)

- 1 ¹Hear, O saints ! O brothers ! release is through the Name eternal.
 To embrace the feet of the Guru is to attend a Tirath, where the Name of God is there to cleanse and save.
 There is homeless find a home, and are qualified to receive honour at the bar of heaven.
 O brother ! True is the service performed for the Guru.
 If He is so pleased, He can get for us a contact with the invisible and the unknowable, who is all perfection.
- 2 I am so beholden to the Guru, who has given me the Name eternal.
 Day and night I praise the True One, and sing His glories.
 Truth has become my food and clothing, and true my name because of Him who is true.
- 3 Being a fruitful personality, the Guru is never out of mind.
 None is to be seen like him; he is ever to be recalled.
 Through his good graces we can get access to the Divinity which is the source of all excellences.
- 4 The Guru is at one with the Supreme, who is embosomed in all.
 They alone contemplate Him who have a leading from above.
 The man who commits himself to the Guru never dies, nor does he repeat himself in births and deaths.

OCTAVES (Ashatapadis)

IN SRI-RAG, by Guru 1 : Key 1

BY THE GRACE OF THE ONE SUPREME BEING WHO IS
 THE TRUE ENLIGHTENER

(i)

- 1 ²We play upon the mind that it may peal out His Name; and we go on playing as we receive more and more of Him.
 But where is He, and how great is He, to whom we play and sing ?
 All those who try to describe Him are lost in love-wonder, as they sing.
 O friend, God is unapproachable, being infinite.
 Holy is His name and His place; He is the real preserver of life.

¹Adi Granth, pp. 52-53 (ਸੰਤ ਜਨਹੁ ਸੁਣਿ ਮਰੈ ਨ ਆਵੈ ਜਾਇ ॥੪॥੩੦॥੧੦੦॥)

²Ibid., pp. 53-54 (ਆਖਿ ਆਖਿ ਮਨੁ ਜੁਗਹ ਜੁਗਹ ਭੰਡਾਰ ॥੭॥੧॥)

- 2 It is not known how extensive is His will; none may put it
down in writing.
If a hundred poets were assembled, they would not be able to
do anything with all their wailings.
None has ever done justice to the subject; they only talk of it
from heresay.
- 3 Priests, prophets, path-finders, men of faith and martyrs,
Sheikhs, Qazis, Mullas, and Dervishes who have climbed to
the approaches of Heaven,
Enjoy much blessing, as they go on reciting prayers.
- 4 But God does not consult them in making or unmaking the
world.
In His givings and His takings.
It is all the work of his providence, which is known to Himself,
and which He furnishes with the original cause.
On all He looks with favour, and gives to whom he pleases.
- 5 The names of His abodes are not known, nor how great His
Name is among others.
How great must be the place where my Lord dwells !
None can reach it. From whom shall I ask the way ?
- 6 One caste does not like another, especially if one of them is
made supreme.
All honour is in the hands of the Great One, who gives it to
one He likes.
When he chooses to adorn one with it, He makes no bones
about it.
- 7 Everyone cries, "Let me have much, let me have much," with
the idea of getting it.
How great must be the Giver, who gives but keeps no count of
His givings !
His stores continue from age to age, with no deficiency ever
occurring in them.

(ii)

- 1 ¹All are wives of the Heavenly Spouse; all decorate themselves.
As they flaunt themselves to strike His notice, their red trumpery
goes for nothing.
Love is not secured through posing; counterfeit overgilding is
ungraceful.

¹Adi Granth, p.53-54 (ਸਭੇ ਕੰਤ ਮਹੇਲੀਆ ਨਾਨਕ ਪ੍ਰੇਮੁ ਸਖਾਇ 1੮ 1੨ 1)

- The only way for the wife to be enjoyed by her divine husband
is this;
She should be pleasing to the Lord, who would decorate her
with His own grace.
- 2 Draped in the word of the Guru, she offers her body and soul
to the Lord ;
And standing before Him with folded hands she looks expectant
and prays sincerely to Him.
Rapt in her Darling, she dwells in His true fear and is steeped
in His love, which keeps her in good trim.
- 3 She is called the handmaiden of her Beloved, and takes pride in
being so named.
True love knows no sundering, especially when the True One
blends one with Himself.
She loves the word, which has gone deep into her heart; and I
always admire her for it.
- 4 She who follows implicitly the Guru shall never be widowed.
Her Husband is a bonny beloved, ever young and true, never
dying, never absent.
He always sports with the beloved woman, casting true glances
at her with a good will.
- 5 She makes Truth the parting of her tresses, and Love her dress
and decoration.
She scents herself with sandal by making her mind instinct with
God, and in the topmost Chamber of Quietness, she finds
a home to live in.
There she kindles light with the lamp of the word and the string
of Name-brilliants round her neck.
- 6 Inside she sits as a Beauty, her brow girt with the Diamond of
love.
Her charm lies in her beautiful wisdom, being occupied with
the love of the Infinite and the True.
She knows no man except her Husband : that is whereto her
regard for the Guru has led her.
- 7 O ye who have fallen asleep in the dark night of life, how shall
your time pass without the Beloved ?
Your bosom will burn, and so will your body and mind, with all
the wealth you own in them.
When a woman does not enjoy her husband's company, she

wastes her youth in vain.

- 8 The Husband is on her bed; but the woman does not know,
being sunk in sleep.

O, I am in sleep, while my Beloved is waking; what is the use of
consulting anybody ?

When the Guru will awaken me to His presence, I shall be
stirred into fear, and then will Love be my companion.

(iii)

- 1 'Thou thyself art goodness, Thyself its expositor, its listener
and reflector on it.

Thou Thyself art the jewel, Thyself its assayer, and Thyself its
price infinite.

Honour and greatness art Thou, and 'Thou the bestower.

O Lord ! Thou art the creator, the doer.

Keep me as it pleases Thee; May Thy name be given to me as
the rule of conduct.

- 2 Thou art the gem (of the Name) serene, Thou the fast red dye
(of devotion),

Thyself the speckless pearl, the devotee and Thyself his
mediator.

Being praised through the Guru's word Thou, the unseen,
becomest manifest in every heart.

- 3 Thou are the ocean and the boat, Thou the near and the further
shore;

Thou the right passage and the knowing pilot who ferries men
across with the chart of the sacred word.

Without the Guru there is darkness all around, in which much
fear is in store for them who have no fear.

- 4 Among so many others who come and go, only one Being is
constant, and that is Thee, O God !

Thou alone art pure ; all others are bound in questionable
activities.

Only those are saved by the Guru who love the Lord.

- 5 The Lord is known from the Guru's word, which imparts the
love of truth,

And a good grounding in truth keeps all evil away from man.

But this way to Truth lies through the grace of God, without

¹Adi Granth, pp.54-55 (ਆਪੇ ਗੁਣ ਆਪੇ ਨਾਨਕ ਸਹਜਿ ਸੁਭਾਇ ।੮।੩।)

- whom who is there to befriend a man ?
- 6 In all ages they alone have been happy who have looked to Truth,
And have given it a place in their hearts to the exclusion of all that is selfish and desireful.
The only thing of benefit in this world is the Name, which is obtained from a discourse with the Guru.
- 7 If man buys a load of truth and keeps it in stock, it will always bring him again.
It will teach him true devotion and prayer, which will win for him a place in heaven.
His life being illumined with the Name, he will be able to settle his account with honour.
- 8 God is called highest of the high, but is not visible to anyone.
The Guru has, however, shown Him to me, and where ever I turn, I see Him, and Him alone.
One can know Him at one's ease, as a spirit pervading all.
- (iv)
- 1 ¹Trusting the briny and bottomless sea, the fish did not know the existence of a net.
The beautiful fish was so clever; why did it have too much confidence ?
It was caught through its own doing; death cannot be averted.
O my brethren ? Know that in like manner death overhangs your heads.
As is the fish, so is man on whom the noose falls unawares.
- 2 The whole world is bound by death, which is invulnerable to all except the Guru.
They alone are safe who abandoning the infirmity of facing - both-ways have attached themselves to Truth.
They are justified at the bar o the True One, and I am much beholden to them.
- 3 Death is like a hawk among birds or a noose in the hands of a huntsman.
They alone are safe who are under the protection of the Guru; others are entrapped by the bird lime.
Those who are found without the Name are picked out for rejection; no one will assist them at the end.

¹Adi Granth, p.55 (ਮਛਲੀ ਜਾਲੁ ਨ ਵਸਿ ਬਿਛੁ ਨਾਹਿ ॥੮॥ ੧੮ ॥)

- 4 They say that God is the truest of the true and His place is also true;
But those who believe and obey Him as true have a true vision of Him in their minds.
Those who have obtained this knowledge through the Guru are sanctified in word and thought.
- 5 Pray therefore to the Guru that he may introduce you to the Divine Friend.
On meeting Him I feel relieved, as the agents of Death themselves have died of poison.
Now I abide in the Name, and the Name abides in my heart.
- 6 Without the Guru all is darkness; without his word nothing can be known.
With his instruction light streams into man, and he fixes his mind on the abode of Truth.
There death cannot penetrate, because man's light there is re-inforced with God's own light.
- 7 Thou, O God, art the Beloved, Thou the intimate confidant, and the uniter of man with Thee.
Through the word of the Guru Thou art praised as having no end or limit.
Death does not enter where there is the incomparable word of the Guru.
- 8 It is by the Supreme Will that all come into existence, and do their appointed tasks.
It is by that Will that some fall into the clutches of death and others merge into the Ultimate Reality.
Whatever He wishes comes to pass; nothing lies with the creatures themselves.

(v)

- 1 ¹When the mind is unclean, its impurity enters the body and befouls the tongue.
From the foul mouth comes false speech; how shall it be made clean ?
The mind cannot be purified without the word; Truth proceeds from the True One.
O Lady ! What happiness is there for her who has no accomplishment ?

¹Adi Granth, pp.55-56 (ਮਨਿ ਜੁਠੇ ਤਨਿ ਨਾ ਵੇਛੋੜਾ ਹੋਇ ॥੮॥੫॥)

- She could enjoy her sportive husband with pleasure, if she were to seek comfort in love through the approved Word.
- 2 When the husband goes abroad, the desolate wife is plunged in grief,
And moans piteously like a fish left in shallows.
She will get comforted again when her Lord is pleased to cast a love-glance at her.
- 3 She praises her Lord along with her friends and companions.
The gaze of love flushes her red, and bewitching heart her makes it look beautiful in the body.
Thus trimmed up by the word with good graces, she is fit to be enjoyed by her Lord.
- 4 A fascinating woman is of no use, if she is false and vicious.
She burns in false passion, and has no comfort in her father's or her husband's house.
It is mere annoyance for her to go to either house, as she is abandoned by her Husband who will have nothing to do with her.
- 5 She was a beautiful wife; what indulgence caused her to be left.
She was of no use to her Husband : she talked and was ontentious.
There was no room for her in either house, and was abandoned for her perverted taste.
- 6 (In the same way) Pandits read out books without understanding their significance.
They give instruction to others, and then leave them : it is a mere business matter.
They wander about the world preaching falsehood : the best life is that lived according to the Word.
- 7 How many star-gazing Pandits are there who study the Vedas !
They glorify quarrels and enmities of the past, and talking of these contentions repeat themselves in many lives.
They cannot be released from this rut without the aid of the Guru's grace, however much they may hold forth or listen to such discourses.
- 8 All are known to be virtuous; I have no virtue whatever.
I only love the Lord; and they say she who has God for her spouse is beautiful.
If she be united with Him through the word, there can be no

separation for her.

(vi)

- 1 ¹Man may practise lip-devotion, penances and austerities; he
 may reside at a sacred place,
 Where he may offer alms and do other acts of merit; what good
 will they do to him, if he loves not the True One ?
 He will reap what he sows; life is wasted without virtue.
 O silly one ! Happiness lies in dedicating oneself to virtue.
 A perfect man is he who abandons evil and gives himself over
 to the Guru's guidance.
- 2 A merchant without a proper stock stares blankly in all directions.
 Being ignorant of his real resources, he stocks goods which
 remain unsold at his door.
 Having no genuine wares to sell he comes to grief; falsehood
 brings the false man to ruin.
- 3 He could have daily increasing gains if he were to purchase the
 jewel of the Name with a discerning eye.
 He would find the object within himself and would make a
 good business out of it.
 He should ply his trade with fellow-traders, and through the
 Guru realize the Supreme Lord.
- 4 If the Unifier were to unite us, we could get into the society of
 saints.
 Once a man gets there, and his life is transfigured with boundless
 light, there is no blacksliding for him.
 Enthroned in Truth he lives there with the Lord of Verity,
 enjoying His love and affection.
- 5 They who know themselves find in their hearts the cherished
 seat of God Himself.
 Wherein He comes to dwell when they love Him.
 The same God, who is a True Being of the True Name, is seen
 pervading the whole universe.
- 6 That woman is really beautiful who feels that her Beloved is
 with her.
 She belongs to the High Palace, where she is called in and is
 enjoyed by her Spouse with pleasure.
 She is a good woman and a true wife, because she is enchanted

¹Adi Granth, pp.56-57 (ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ।੮।੬।)

by her Husband's graces.

- 7 Wandering about and about I climb into sand-hills and then
into mountains,
Where I lose myself in forests, but no clue I get of Him without
the Guide.
Having lost touch with theName I have to come again and
again into lives.

- 8 Go and ask the path-finders who have travelled His way as His
servants.
As they acknowledged Him as their overlord, they found no
check at His door.
Everywhere they saw Him alone, and no other.

(vii)

- 1 ¹How to be pure is learnt from the Guru; first the body or the
outward man gets pure;
Then the soul receives into it the True and the immaculate
God, who knows all the troubles of the inward man,
And removing them restores the balance of desires, which brings
in all peace and immunity from the prodding pain of Death.
O brother ! no filth remains on bathing in pure waters.
Only God is pure : all other places are defiled with filth.
- 2 The house of God is beautiful, made by the Creator Himself.
The sun and the moon are lamps with their incomparable light
illuminating the whole universe unceasingly.
In it are cities and shops, forts and factories, carrying on the
trade and traffic of Truth.
- 3 You can see it all with the eyes of God's love, if you apply to
them the fear-dispelling unguent of His knowledge.
All visible and invisible things will be revealed to you, if you
keep your mind steady.
You could see even God easily, if you met the proper Guide.
- 4 God rubs hard in applying the touchstone; He tests everybody
with care.
The counterfeit find no place, the genuine are put into His
treasury.
Cease hoping and fearing and evil shall die consumed by itself.
- 5 Everybody is for comfort; nobody for pain

¹Adi Granth, p. 57 (ਗੁਰ ਕੇ ਨਿਰਮਲੁ ਜੋ ਰਾਤੇ ਹਰਿ ਨਾਇ ।੮।੭।)

- The perverse do not understand that the expectation of comfort brings much misery.
Happiness lies in learning from the word how to look upon pain and pleasure alike.
- 6 If we consult the Veda, the word of Brahma, as given by Vyasa, it declares
That sages, their followers and adepts have been engaged in loving the Name, which is the store of all that is good.
I always admire those who love the Truth, because victory is theirs.
- 7 In all the four ages they are evil, begrimed with dirt, who do not utter the Name.
Being devoid of love and devotion they go dishonoured, with their faces egloom with shame.
Taking not the Name with them, they are robbed on the way by evils and are left groaning.
- 8 After great search they find Him through Fear, which opens the way for Union.
They make a self-analysis and driving out vanities and false desires they house Him in their hearts.
They become pure and bright by loving the Name.
- (viii)
- 1 'Hear, O misled and foolish heart ! cling to the feet of the Guru.
Think of God and dwell on His Name; Death will tremble in fear and pain will flee.
Much trouble is in store for her who leaves her husband; how shall her wifhood be maintained ?
O brother ! but for Him I have no home.
My wealth is His precious Name, which the Guru — God bless Him ! — Gave to me.
- 2 My honour is that I am Guru-instructed; thanks to him that in his company I meet my Lord,
Without whom I cannot live for a moment, and without whose Name I die.
To me, a blind man, His Name is a staff, with which I tap my way home; may I never miss it !

¹Adi Granth, pp. 57-58 (ਸੁਣਿ ਮਨ ਭੁਲੇ ਬਾਵਰੇ ਹਉਮੈ ਕਰੈ ਨ ਕੋਇ ।੮ ।੮ ।)

- 3 When the guide himself is blind, the man he leads is helpless.
The Name cannot be got except from a true Guide and without
the Name what purpose is served of life,
Man comes and goes with regret, like a crow visiting a deserted
house.
- 4 Without the Name the body is sapped with pain, as is a wall
with a saltpetre rot.
So long as the mind is not illumined with Truth, it cannot find
its way to its home.
If it were imbued with the word, it would reach its abode all
right, the abode of permanent bliss.
- 5 I ask my Guide and do as he advises.
As I praise the Lord through his word, He comes to dwell in
my heart, and the pain of selfhood is burnt out.
The union is effected in the region of balanced peace, where
the human truth meets the Divine Truth.
- 6 Those who love the word are pure, as it purges them of lust,
wrath and pride.
With God, inspiring their hearts they always praise His Name.
How can they keep Him out of their minds when He supports
all lives ?
- 7 He who dies by the word dies really, and does not have to die
again.
The word gives us the Name and the love for it.
Without it the world goes astray and has to wander in the cycle
of births and deaths.
- 8 Everybody praises himself, one presuming more than another.
Without the Guru no one can rightly estimate himself; what is
the use of talking ?
If people were to probe into themselves with the word, no one
would dare to be presumptuous.
- (ix)
- 1 ¹If a woman without a husband decks herself out, her beauty
goes for nothing as mere rot.
She cannot enjoy the luxury of her bed; her decorations are all
in vain.
The unlucky woman is much distressed, as the mate of her bed
is not at home.

¹Adi Granth, p. 58-59 (ਬਿਨੁ ਪਿਰ ਧਨ ਮੇਲੇ ਗੁਰੁ ਕਰਤਾਰ ॥੮॥੯॥)

- Call upon the Name, o my heart : it will bring you happiness.
Without a guidance it is not possible to get access to the beloved,
Who is available through the word and gives His joy.
- 2 Labouring in Guru's service gives her the thrill of joy, and the
graces of Serenity attract the Lord as lover.
She meets Him on the bed of Truth, and enjoys the intimacies
of His love and affection.
It is the Guru who introduces her and teaching her the pleasing
charms of life brings about a meeting with Him.
- 3 She greets Him with sincerity, and He charms her with love.
Her body and mind bloom forth with Faith and acquire a value
beyond all reckoning.
With her Lord living in her house, she is a happy wife, made
lily-white by His Name.
- 4 A real union between a husband and a wife occurs, when the
heart of one dies in the other's.
And they become one, as a necklace of pearls with the passing
of a thread through them.
In the same way a company of devout men gets peace, when
they take support from the same Name through the Guru.
- 5 Man comes and goes, is born and dies in a moment.
Death would not trouble him, if he were to know the word and
understand.
That the Lord being immeasurable cannot be described in a
measure, nor can He be obtained through lip-descriptions.
- 6 Men are tradesmen or merchants, come to trade on stipulated
wages :
They are to do the business of Truth, and are to be paid in
terms of God's grace.
The true stock-in-trade is to be had from God's agent, the Guru,
who is free from fraud and greed.
- 7 Only a Guru-guided man will measure out true values in a
correct balance and with accurate weights.
Hope and Desire, which are liable to attract his attention, are
warned off by the Guru with a word of honest truth.
He alone can measure accurately who is enabled to do so by
the Perfect whose weights are faultless.
- 8 We cannot be saved by talking legends, nor by reading loads of
books.

We cannot get to the Lord by purifying the body, but by love
and devotion to Him.

If we do not forget His Name, the divine Guru may yet bring
us to Him.

(x)

- 1 ¹If we meet the sovereign Guide, we get a gem, which reflects
reason
And all-embracing Love, calling forth the whole allegiance of
the mind
And blotting out vices from the way of redemption.
O brother ! The mind does not open to conviction without a
guide.
So will say Brahma, Narad and Vyas of the Vedas, if you consult
them.
- 2 When the Guide intones his hymns, we receive knowledge and
contemplation, and get articulated what is ineffable.
He is a fruitful tree, green and deep-shaded.
He is a jeweller, with rubies and gems and pearls in his store.
- 3 We get from his stock the love of the limpid Name,
And making use of the opportunity we collect all the genuine
goods which lie there in abundance.
The Guru is indeed the giver of joy, effacer of pain and destroyer
of demons.
- 4 The world is an ocean, unshored and unlimited, which is too
difficult, too terrible to cross;
And then there is no boat, no raft, no pole, no boatman.
But there is the Guru, who can boat the terrible deep and take
us across for mere kindness.
- 5 If a person we love is out of mind just for a moment, we feel so
annoyed and joy-bereft;
Should we not feel like burning the accursed tongue when it
forgets to utter the Name with willingness ?
When the vital frame is dissolving and we are in the grip of
death, there will be much pain and regret.
- 6 They who used to say 'mine', 'mine' are gone, without taking
with them their wealth, their wives, or even their bodies.
All possessions except the Name proved useless, as they had
gone astray on the path of worldliness.

¹Adi Granth, p. 59 (ਸਤਿਗੁਰੁ ਪੂਰਾ ਜੇ ਮਿਲੈ ਪਾਈਐ ਗੁਣੀ ਨਿਧਾਨੁ । ੮ । ੧੦ ।)

If they had served the true Master instead, as advised, they would have realised their object of life.

- 7 Man is whirled about in the groove of mortality, and behaves as prompted by his antecedents.

How can he obliterate his past recorded by the Will divine ?

He cannot get away from it without the Name, which if practised in the approved way will merge him back into the Divine.

- 8 I have nothing mine except Him, to whom belong my life and soul.

Let my self-regarding ego be burnt out, and my greed and pride be gone.

Let me pour over the words of the Guru and get to the Abode of Excellences.

(xi)

- 1 ¹O man, entertain such love for the Lord as the lotus has for the water :

It is dashed about by the waves, and yet it blooms forth in love.

It is like living things which having received life from the water must die without it.

O man, how can you be saved without love ?

God is embedded in every good man's heart, whence He dispenses abundance of love.

- 2 O man, entertain such love for the Lord as the fish has for the water :

The more it has of it, the more is it pleased, and the greater is its peace of mind and body.

But when it is without water even for a moment, it dies off, only God knows with what suffering !

- 3 O man, love God as the cuckoo loves the cloud :

What though the tanks be full and the deserts green, if the Particular* drop fall not in its mouth ?

One gets what is ordained, and that is according to one's past record.

- 4 O man, have that much love for God as the water has for milk :

It endures for itself the boiling, but does not allow the milk to

¹Adi Granth, pp. 59-60 (ਰੇ ਮਨ ਐਸੀ ਅਵਰੁ ਨ ਦੂਜੀ ਜਾਇ ।੧੦।੧੧।)

* The cuckoo is supposed to be waiting for a peculiar drop of rain, called svanti, which alone can pacify its thirst.

be consumed.

God Himself unites those who are separated, and exalts them by their faith.

- 5 O man, love God as the shelduck loves the sun :
For the whole night it finds no sleep for a moment, as to it the
absent sun is ever present.
Similarly, although a self-centred man does not see God, a man
well-guided lives always in His presence.
- 6 The self-opinioned go on making calculations, but things happen
as God proposes.
It is impossible to forecast His will, even if all were intently to
look for it.
It could be ascertained, if one received a guiding from the Guru,
and then meeting God in all sincerity one would rest in
peace.
- 7 True love suffers no breach, if it has the blessing of the Guru.
It opens out a knowledge of all the spheres, and leads to God-
awareness.
Man would never miss God from his mind, if he were to cultivate
the appreciation of what is good.
- 8 Those little birds that used to peck at the green bottom of the
world-valley have played out their game,
Which lasts for a day or two, and then the players must go at
once.
The victory in the field — that is, a union with God — is his
who is united by Himself.
- 9 Without the Guru it is impossible to conceive the love, because
the rust of selfhood does not depart.
When that is scratched with the word, and our real self appears
as of divine origin, we feel satisfied.
Our identity being thus established through the Guru, what
else is left for us to gain ?
- 10 When man is shown to be merged in God, what else is there to
unite ?
He feels himself fulfilled with this union through the word.
The self-willed man goes knocking about in isolation, and does
not understand.
That there is but one Home for him, and no other.

(xii)

- 1 ¹The capricious woman goes astray as led, and once she takes a
 wrong turning, there is no end to her journeying.
 Nobody can show her the way except the Guru, and she blindly
 comes and goes.
 Having lost her understanding, she is deceived and robbed on
 the way.
 O friend, it is worldiness which deludes her into error;
 And the unfortunate woman thus imposed upon cannot find
 her way to the bosom of her lord.
- 2 In error she abandons her home and wanders about in strange
 lands.
 In error she grows restless and climbs into highlands or runs
 down to sandy deserts.
 How can she come upon her Beloved from whom she was
 parted from eternity ? Having been misled by her pride
 she is left to lament her loss for ever.
- 3 Yet I know that they who are separated can be reunited by the
 Guru through an interest created in God and a love for
 His Name.
 Much splendour falls on the lives lived in Truth and Harmony
 and supported by the Name and its praise.
 Keep me, O Lord, as it may please Thee; who else is there to
 own me ?
- 4 By poring constantly over words and words men are led astray;
 in ritualism there is much pride.
 What avails it to bathe at sacred places, if the filth of pride still
 sticks in the heart ?
 The mind is a king, a sultan; who may dare to admonish it
 except the Guru ?
- 5 From him we learn to love and to reason rightly.
 When we lose the overweening sense of self and put on the
 graces lent by the sacred word,
 The eternal Beloved Himself — thanks to the Guru's love —
 springs up in our heart.
- 6 By service done for the Guru the heart becomes pure and
 happy;
 By imbibing his word it empties itself of egotism;

¹Adi Granth, pp. 60-61 (ਮਨਮੁਖਿ ਭੁਲੈ ਭੁਲਾਈਐ ਮੇਲੇ ਸਬਦੁ ਅਪਾਰੁ ॥੮॥੧੨॥)

And by owning the Name it acquires and ever-accruing profit.

- 7 The Name is a gift of grace; it cannot be taken by oneself.
If a man clings to the Guru's feet and removing all thoughts of self from within.

Gives himself over to God's love, he will surely secure Him for himself.

- 8 All are liable to err; only the divine Guru is free from error.
The mind must be instructed by the Guru to be able to love God.

Once introduced to God by the word of infinite possibilities, man can never forget Him.

(xiii)

- 1 'The desire for the world — with sons, relations and a home-presiding wife — is fascinating.

Wealth and Beauty, with the attending evils of greed, avarice and pride, are there to deceive people,

The lure of false attachment, of which I am a victim, is rampant in the world.

O Lord beloved, for me there is none else but Thee.

I crave for nobody else, and feel happy only in loving Thee.

- 2 When I praise the Name with love, as the Guru instructs me, I feel contented.

Whatever is seen will pass; its love is false; do not look at it.

You are a traveller on the way; see your caravan is marching on.

- 3 There are many men who talk, but no understanding is possible without a Guide.

If a man were exalted to receive the Name, and were steeped in righteousness, that would be an honour indeed.

They who are pleasing unto Thee are the only good; nobody is good or bad in himself.

- 4 Salvation is in taking sanctuary with the Guru; they who take everything upon themselves are relying on a false trust.

Men are like the eight metals used by a king for coinage, they are moulded by the word into higher issues.

God Himself is the examiner who tries them, and puts the right ones into His treasury.

- 5 I have tried Thee by striking and chinking : it is not possible to

¹Adi Granth, pp. 61-62 (ਤਿਸਨਾ ਮਾਇਆ ਮੋਹਣੀ ਤਾਵੈ ਤਿਵੈ ਰਜਾਇ ॥੯॥੧੩॥)

find Thy value.

By talking too Thy depth cannot be sounded; credit is to be had
with Thee only by taking to firm honesty.

We cannot say anything more about Thy value than this that
Thou canst be praised through the Guru's instruction.

- 6 The person who is indifferent to the Name must be suffering
from egoism and contentiousness.

Without the Guru one cannot have the sense to know that
relishing things other than God is unwholesome,
That Maya tastes unsavoury, and having nothing good about it
is useless.

- 7 Man is born to hope; in hope he enjoys the pleasures of life;
And in hope he is bound and marched off, to receive blows in
the face.

These blows are due to his being under the urge of evil, from
which he can be released by the Guru-given Name.

- 8 Thou alone art in all places; keep me as it pleases Thee.
When through the Guru's teaching God flows into man's heart,
he acquires a good name, a good credit and a good position
in life.

He can rid himself of the disease of egotism by asserting truth
through the true word.

- 9 Thou art present in the sky, in the nether regions and in the
whole universe.

Thou art the sense of worship, Thyself the meeter and the unifier
both.

May I never forget Thy Name ! So be Thy will !

(xiv)

- 1 ¹My heart is struck through and through by the Lords' Name;
what else shall I say ?

The word pulsating in me gives comfort, leading to a profound
joy in the moment of loving.

Do with me as Thou wilt, my Lord ! Thy Name is my mainstay.
O man, true is the will of God.

Give your love to Him who fashioned your body and soul so
beautifully.

- 2 If the body be cut into pieces to be thrown into fire as an
offering,

¹Adi Granth, p. 62 (ਰਾਮ ਨਾਮਿ ਮਨੁ ਛੁਟੈ ਸਬਦੁ ਕਮਾਇ । ੮ । ੧੪ ।)

- If everything in me were turned into fuel and burnt at a slow fire;
Such acts, done by the million, would not come up to the practice of the Name.
- 3 If the body were cut into halves by applying a saw to the head;
Or if it were melted in the Himalayan snows, it will not remove the malady of the mind.
All such methods have been tried; none of them approaches the efficacy of the Name.
- 4 If I were to give away castles of gold in charity, with horses and elephants of excellent breed,
And lands extensive, and cows numerous; the pride and vanity of having given so much will still be there.
The true gift is of the Name, which the Guru has given me and which has gone deep into my soul.
- 5 There are so many ways of striking mental attitudes, so many ways of interpreting Vedic texts,
And so many other entanglements of the soul, but salvation is from the Guru's teaching that :
'Truth is higher than everything, but higher still is true-living.'
- 6 All should be called high, none is to be seen low.
All are from the same mould, and the same single light illumines all.
This truth is to be had from grace, which none may prevent when it descends from on high.
- 7 When a good man meets a good man, peace dwells between them for the regard they have for the Mediator.
If they completely lose themselves in him, they can discuss even the inexpressible,
And sipping ambrosial contentment from it will go to heaven enrobed in honor.
- 8 In every human frame, touched spontaneously by the word, is ever sounding the lute of God;
But only a rare man, made aware of it by the Guru, conveys it to his heart,
And never forgetting the Name gets his release by practising what he hears.

(xv)

- 1 ¹We see painted mansions, with fine white facings,
Erected for the heart's own pleasure, conceived in love and
regard of the other kind.
Such is the body, nice from without but empty within; having
no love of God, it will tumble down to a heap of dust.
O brother, your body and wealth will not go with you.
God's Name is the only true possession, to be had from the
Guru.
- 2 The Name is a wealth without blemish, if the true Giver were
to give it.
No questioning at the passing-gate for him who has secured
the divine Saviour as his friend.
Man is saved only, if God saves him; because He alone can
forgive.
- 3 The perverse man thinks that his sons and daughters, who are
his only by chance, belong to him.
He is pleased to behold his women, but the joy he has in them
is mixed with woe.
The Guru-guided are happy in the word, from which they daily
enjoy the taste of God.
- 4 The heart of the worldling, at the loss of wealth, beats fast, and
he knocks about to retrieve it.
He confounds himself in looking for it abroad, when the Real
Thing is within him, in its proper place.
The well-guided man obtains it all right, while the self-willed
man misses it out of pride.
- 5 O vicious man of no faith ! know thy origin :
This body of thine is made of a clot of blood and a point of
seed, and will be brought to the fire at the last.
Its destiny is to depend for its life on breath.
- 6 All pray for a long life; no one wishes to die.
But a happy life may be said to be his who enshrines the Lord
in his heart in the Guru's way.
Of what account shall hold those bereft of the Name who have
never had a vision of the divine Saviour ?
- 7 As a man goes astray by night in a dream, coexisting with
sleep,

¹Adi Granth, pp. 62-63 (ਚਿਤੇ ਦਿਸਹਿ ਧਉਲਗਰ ਹਰਿ ਗੁਣ ਗਾਇ ॥੮॥੧੫॥)

So does he who is selfish and else-minded, behave in the grip
of mammon.

If her were to reflect from the Guru's point of view, he would
see that the world is a dream.

8 As fire is extinguished by pouring water on it; as a child is
nourished by its mother's milk;

As the lotus cannot exist without water, and the fish would die
without it;

So do I live and breathe when I sing God's praises and suck
honey out of them.

(xvi)

1 'I was terrified to see my homeland begirt by an awful hilly
tract.

The mountain appeared so high and formidable, with no
footholds to climb.

I was able to cross it, however, with the help of the Guru, who
brought me to my Lord, and showed Him to be-within.

O brother, the surroundings of existence are terribly arduous.

But if the perfect guide be well-disposed,

He can help us to pull through with the Name.

2 Though I make preparations for departure, knowing that I have
to go.

And that whoever has come must depart, only the great God
being immortal,

Yet while I am here, I must praise the Lord and give my love
where it is due.

3 Beautiful living houses and mansions, thousands of strongholds,
Horses and elephants, with their housings, and armed men in
countless millions

Will not go with anyone; all die wearied of these things as of no
moment.

4 We may amass gold and silver, a wealth which is mere temptation
and entanglement;

We may have our authority proclaimed in all quarters; but
without the Name we only invite death on our heads.

When the body collapses, life also is played out; how shall we
fare then if we have been doing evil ?

5 Man feels elated on seeing his sons and his wife consorting

¹Adi Granth, pp. 63-64 (ਭੁੰਗਰੁ ਦੇਖਿ ਗੁਰਮੁਖਿ ਤਰੈ ਅਥਾਹੁ ।੮।੧੬।)

- with him on his couch;
 He adorns his dress and figure, and perfumes them with attar
 and sandal;
 Yet shall he leave his family; and his dust shall return to dust.
- 6 He may be styled a chief or a king, a rajah or a khan,
 A leader or a lord, ablaze with haughtiness;
 If he is perverse enough to forget the Name, he is as a reed
 scorched by the jungle-fire.
- 7 Whoever enters life ends by becoming self-conceited,
 The whole world seems to be a chamber of lamp-black, in which
 man bodily and mentally gets besooted.
 They alone remain unsoiled who are preserved by the Guru,
 who puts out the fire with his word.
- 8 Salvation is from the Name of Him who is King above kings,
 I cannot forget that Name; it is a jewel I have earned.
 In the ocean of life they who pilot themselves are lost, and they
 who leave the steering to the Guru get across the deep
 with safety.

(xvii)

- 1 ¹We make home in this world as a permanent abode, but are
 ever haunted by the thought of departure.
 We could call it an 'abode' if it were an abiding place.
 How could the world be an abiding place ?
 It is a stage on the way, for which you have to supply yourself
 with sincerity and good actions as provisions, and to attach
 yourself to a caravan of the Name.
- 2 Yogis sitting in postures and Mullas at hermitages;
 Pandits reading books and Sadhus squatting in temples;
- 3 Gods with their attendants and musicians; Adepts and Sages,
 Sheikhs, Pirs and Commanders -
 All have marched away, stage by stage, and others are still on
 the move.
- 4 Sultans and Khans, Princes and Lords have gone the same
 way.
 O my heart ! understand that you too must go : may be in an
 hour or so.
- 5 It is laid down in scriptures, although only a rare few
 comprehend it,

¹Adi Granth, p. 64 (ਮੁਕਾਮ ਕਰਿ ਘਰਿ ਨਾਨਕਾ ਸਚੁ ਬੁਝੋਇ ।੮।੧੭।)

- That God is immanent in water, land and the open spaces; I
too repeat it as a humble submission.
- 6 Allah is invisible, unapproachable and omnipotent; and is yet
our kind Maker.
- The whole world is transitory; only the Merciful One is
permanent.
- 7 Yes, only He is to be called permanent who is governed by no
Destiny.
- Heaven and earth may pass, but He will last for ever.
- 8 The day and the sun will pass; the night with its moon will go;
and so will the millions of stars;
- But the One God will stay for ever : this is what Nanak asserts
as truth .

OCTAVES

In Sri-Rag, by Guru III : Key 1

BY THE GRACE OF THE ONE SUPREME BEING WHO IS
THE TRUE ENLIGHTENER

(xviii. 1*)

- 1 ¹If the sovereign Guru be kind, we can offer devotion to God;
without him no devotion is possible.
- He unites with himself the self of the disciple, who receives
understanding and is purged of evil.
- God is true, and true is the Guru's word; the disciple's union
with God, therefore, is through the word.
- O brother, why should a man of no devotion ever come into
the world ?
- He does not serve the perfect exemplar and wastes his life for
nothing.
- 2 God Himself is the life of the world, the source of comfort and
the union with Himself through grace.
- What are the helpless creatures ? What can one say to them ?
- He Himself exalts them through the Guru, and puts them to
His service.
- 3 Man looks at his family and gets infatuated with their affection;
but they do not go with him when he departs.
- If he were to serve the Guru, he would get from him the One

¹Adi Granth, pp. 64-65 (ਗੁਰਮੁਖਿ ਕ੍ਰਿਪਾ ਕਰੇ ਗੁਰਮੁਖਿ ਦੇ ਵਡਿਆਈ ॥੮॥੧॥੧੮॥)*The first three passages and the last are the same as the 15th quartet of
the same Guru occurring before on pp. 62-63.

who is the source of all excellences and whose value cannot be found.

He would be his companion, his friend, and would help him at the end.

- 4 God the Giver, God the life universal, is even here, in this world, but the disreputable man turns his face away from Him,

And there is no one to tell him the way except the Guru; so the blind man goes on groping in vain,

Until he passes out full of regrets for having missed the chance of housing the peace-giving Lord in his mind.

- 5 There are some who even here enshrine Him in their bosoms as shown by the Guru.

They give up the self-regarding attachments, and love Him day and night.

As 'one becomes what one loves best', they get absorbed into the True One, as they themselves are true.

- 6 It is God who with His eye of favour creates love in us, by making us reflect on the Guru's word.

As we attend on the Guru, our selfish desires are killed and our vision is steadied.

With that our mind begins to reflect truth in it and becomes a fit place for God to dwell in.

- 7 My Lord is always pure, and can be approached only by a pure heart.

When His Name, which is the treasure of bliss, enters our minds, all pain brought on by egoism departs.

I am obliged for this to the Guru and his clarion-call sounded in my ears.

- 8 A man may say in his own mind, or may get others to say it, that he has grown selfless, but the self does not go without the Guru.

The benign Lord loves man's devotion, which He puts into his heart out of kindness.

He Himself grants him His praise and the sense to appreciate it, honouring him through the Guru.

(xix. 2)

- 1 ¹They who do good out of vanity are subject to the rod of

¹Adi Granth, pp. 65-66 (ਹਉਮੈ ਕਰਮ ਕਮਾਵਦੇ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥੮॥੨॥੧੯॥)

Death.

They alone are safe who do it out of love for God and in the way of the Guru's service.

O men, dwell on the Name with your faces turned towards the Guru.

They for whom it has already been designed from above take to it in the Guru's way.

- 2 Without a guidance men cannot believe in the Name, nor are they bestirred to love it.

They go to bed in pain, and there is no joy for them even in dream.

- 3 Even if they are urged pressingly to call upon the Lord, they cannot undo the counter-urge of their past.

It is only the devoted ones who are accepted at the Gate, because they surrender themselves to His will.

- 4 The Guru is ever urging his lesson with love, but those unvisited by grace will not take it.

They are like a noxious plant, which must yield poisonous fruit, even if sprinkled a hundred times with nectar.

- 5 They are really pure who are drawn to the Guru by love
And doing his bidding give up their pride and its attending evils.

- 6 You may consult the Smritis and the Shastras : there is no deliverance to be had from a mere pose of the mind.

It is by associating with holy men and acting according to the Guru's word that men are saved.

- 7 The Name of God is a treasure, which has no end or limit.

They alone are honoured with it through the Guru who are favoured by the Most High.

- 8 The Giver is only One, and no other.

He is to be approached through the Guru, and is to be got through His own mercy.

(xx. 3)

- 1 ¹There is a tree*, and on it a beautiful bird, † which picks up truth from the loving care of the Guru.

It sips the juice from heaven, sitting at ease and not hopping about.

¹Adi Granth, p. 66 (ਪੰਖੀ ਬਿਰਖਿ ਸੁਹਾਵੜਾ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ । ੮ । ੩ । ੨੦ ।)

*The body.

† The soul.

It has found a dwelling in its own nest, and is reposing in the Name.

O man, do the bidding of the saviour.

If you walk in His way, you will feel daily interested in the Name.

- 2 There are other trees and on them other birds, beautiful to look at, but they fly to the four quarters of the earth.

The more they fly the worse they fare; they burn and scream all along.

They cannot see their perch without a Guide, nor are they able to get at the luscious fruit.

- 3 The pious man, an image of God, is an ever green tree, rooted by nature in the True One.

Dwelling on the one word, as the main trunk, he has lopped off the three branches*.

The tree bears a single fruit of immortality, which is God, who lends Himself to be eaten.

- 4 The impious are sap-drained where they stand, yielding no fruit or shade.

It is no use to sit with them : they have no home or hamlet.

Being without the Word or the Name, they are cut down and burnt every day as fuel.

- 5 Men have to act according to the Divine Will, and they wander in lives according as they act.

They see Him if He so wills, and they go wherever He sends them.

If He wills, He comes to reside in their hearts and they get blended with Him.

- 6 The poor fellows know not His will, and wander about in error like fools.

They act from a mere mental urge, and come to grief every turn.

There is no peace inside them, nor any love for Truth.

- 7 Beautiful are the faces of the pious who bear love and affection for their Saviour.

With a true devotion they are immersed in God, and stand justified at His door.

Their own lives are approved, and they save their whole families

*The three qualities : *Sato*, *rajo*, *tamo* (dispassionateness, ambition and passion).

to boot.

- 8 All act under the eye of God; no one is beyond His ken.
 Man becomes as God's eye moulds him.
 All glories are with the Name, and are obtained through grace.

(xxi. 4)

- 1 ¹While the self-minded cannot understand the Name, the Guru-guided apply their minds to it.
 Their faces look always resplendent, because God is an inmate of their hearts.

Their joy is natural, and they live at perfect ease.

O brother, be the slave of the Guru's slaves.

His service means His love, which is rare to find.

- 2 A married woman can get a marital bliss which lasts for ever, if she walks in the will of her guide.

She obtains the eternal Husband, who never dies and who is never absent from home.

Once joined by the Guru's word, there is no parting for her; she abides in her Lord's embrace.

- 3 God is pure, immaculately pure, but there is no access to Him except through the Guru.

One cannot understand Him by reading sacred texts or by taking monastic orders; one only goes astray in such superstitions.

It is always possible to meet Him by imbibing the Guru's instruction and saturating the tongue with His Name.

- 4 This is how the instruction works : It first brings to its natural end the love of Maya.

Which keeps men running about in distress as long as they ignore the Word, and then devours them for following their own counsel.

The instruction leads to dwelling on the Name and absorption in its truth.

- 5 It is Maya which misleads the ascetics, making them wander about and not letting them commune in peace.

It is Maya which has spread itself throughout the world, and has such a strong hold on mortals.

There is no release from it without the Guru, nor any dispersion of doubts.

6. What is called Maya ? and what does it do ?

¹Adi Granth, pp. 66-67 (ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ।੮।੪।੨੧।)

- It is what binds man in a chain of pain and pleasure, and makes him self-conscious in what he does.
Without the Guru's instruction there is no riddance of delusion or of self-consciousness.
- 7 Without love there can be no worship, and without the Word no realization of the ideal.
It is the Word that kills egoism and lifts the mist of Maya.
It is the Guru who grants the gift of the Name and that without efforts.
- 8 Without the Guru we cannot know the attributes of God, and without that no worship is possible.
When we give a place to God in our hearts, He who already longs to have our love hastens to meet us as a matter of course.
Let us praise Him in the words of the Guru, and then wait for His mercy to arrange a meeting.
- (xxii. 5)
- 1 ¹The love of Maya was made by God Himself; He Himself throws us into its mazes.
The wayward act without a sense of what they do; they merely waste themselves.
The word of the Guru is a light in this dark world; happy is the man who gives it a place in his heart.
O man, dwell on the Name, and you will be happy.
Thank the perfect guide who brings on the mood of harmony in which to meet the Lord.
- 2 If we follow the Guru's word, it dispels our fears and illusions, and directs our minds to the feet of God,
Till He comes to reside in us.
And we reside in Him as our real self, our real home, with no fear of death to threaten us.
- 3 Nama was a cloth-printer and Kabir a weaver, yet they got salvation from a perfect Guide.
They understood God, and embracing His word abolished the pride of caste.
Now their own word is considered fit enough to be sung by spiritual people, and no one may contradict it.
- 4 The demon-born Prahlaḍ had read nothing of formalism or

¹Adi Granth, pp. 67-68 (ਮਾਇਆ ਮੋਹੁ ਮੇਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ ॥੮॥੫॥੨੨॥)

sense-control, and yet he was free from the sense of otherness.

The touch of a Guide had cleansed him, and he had come to utter the Name night and day.

It was the Name he read, and the Name he pored over; he knew nothing else.

- 5 The yogis, Sanyasis and others, making up the six monastic orders, have gone astray through superstition.

If they were to serve the Guru, keeping God in their minds, they would understand the measure and the reach of religion.

They would be convinced by the true word of the Guru, and then there would be no coming or going for them.

- 6 The Pandits, who read and read and hold discussions, have also been misled into error, being without the Guru.

They have to go through a detour of eighty-four lakhs of lives, from which there is no escape except through the Word.

Deliverance comes when they call up the Name, and the Guru contacts them with God.

- 7 The Name occurs to the mind in a holy fellowship, where the Guru meets in his own element.

I am ready to offer my body and soul to the Guru, to walk in his will, nay to annihilate myself,

Pouring out my life for him, if he would draw my heart after God.

- 8 A Brahmin is one who knows Brahm, and is in love with Him.

God is so near, living in the hearts of all, and yet is known to a limited few, who are guided by the Guru.

They discern Him through his word, and are rewarded with the exaltation of the Name.

(xxiii. 6)

- 1 ¹Everyone seeks tranquility, which cannot be had without a guidance.

Pandits and astrologers spend themselves in reading books, and they who wear sectarian garbs wander in error.

Tranquility is to be had from a contact with the Guru, and that is obtained from the Lord's own kindness.

¹Adi Granth, p. 68 (ਸਗੁਨੈ ਨੇ ਸਭ ਦੀਏ ਦੇਵਣਗਰਿ ।੧੦ ।੬ ।੨੩ ।)

- O brother, there can be no steadiness of vision without the
Guru.
It is brought on by the word, and then the true Lord is reflected
in it.
- 2 Anything sung out of mental peace is effective; without it
whatever is said prove abortive.
From tranquility is born devotion, and love, and detachment.
From it comes joy and peace; and without it life only withers
away.
- 3 When the mind is at peace, it flows out in eulogy, or conserves
itself in a trance;
That is, one speaks the words of praise, or expresses one's
devotion in silent meditation.
With the utterance of the Word, the tongue tastes the sweetness
of heaven and the mind is charged with God.
- 4 With the mind at rest, we can keep away the fear of Death,
because then we are in the Sanctuary of Truth.
And with God in our hearts we do what is right.
How fortunate must be those who live in the company of God,
wherte there is always peace !
- 5 There can be no tranquility of mind in Maya, which means love
of things other than God.
In it man acts out of self-love, which inflames his pride and
sears his nature.
There is no end of his births and deaths; he comes and goes
repeatedly.
- 6 As long as man's vision is bounded by the three-qualified* world
of senses, he cannot rise to the Region of Tranquility; he
goes on wandering in the mazes of sense.
What is the use of his reading, discussing and arguing, when he
is fundamentally wrong ?
Tranquility lies in the Fourth Stage of Balance†, which is reached
through the Guru.
- 7 The Name of the unqualified God is a treasure-chest, of which
the key is placed in the fourth region.
Only those who are qualified praise Him, for He alone being
perfect is worthy of praise.

See footnote on p 57

†See footnote on p. 57**

- He takes to Himself even the erring ones who may reach that stage through the Word.
- 8 Outside the Chamber of Harmony is all darkness, all blinding lure of mammon.
Gradually a streak of light appears with the sounding of the true Word from the regions of eternity,
And the erring souls are forgiven and taken into His embrace by the perfect Lord of Light.
- 9 Only a balanced mind can catch a glimpse of that Light, the light of One who is invisible, formless and without fear; Who is the only giver of all life; and who blends our lights with His own.
Although He is infinite, He may yet be praised through the Word, which is perfect like Him.
- 10 To the wise the Name is a precious ware, in which they trade at their ease.
They keep with them its endless stores, and the profit they make out of it daily is also the Name.
The supply never fails, because the Giver is the Bounteous One Himself.

(xxiv. 7)

- 1 ¹When once the Guru is found, all journeys end for man, and he is no longer bothered by births and deaths,
He knows everything worth knowing from the Word of perfection, and remains absorbed in contemplation.
Bring your mind to bear on the Guru, O man,
And he whose name is ever pure and fresh will come streaming into you.
- 2 "Take me, O Lord, into Thy own sanctuary, and I shall remain there, as Thou keepest me".
Saying thus, in the words of the Guru, if a man were to die in life, he would cross over successfully the deep of existence.
- 3 If he keeps his life in good trim by following the word approved, he would be happy enough to obtain the Name.
God Himself would make a home in his bosom, and He would live with him at His ease,
- 4 There are some so self-complacent that they have no liking for the saving Word, they are in a whirl of bondage.

¹Adi Granth, p. 69 (ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਨਾਨਕ ਸਬਦਿ ਸਮਾਇ ॥੮॥੨੪॥)

- They repeat themselves in myriads of lives, each time a mere waste.
- 5 The devotees are happy in their minds, as they are imbued with the love of the true Word.
They ever sing the limpid beauties of the Lord, being naturally immersed in His Name.
- 6 They who take their cue from the Guru have always his sweet words of their lips, and see a glimpse of God in everything. Their service and their worship is addressed to God alone : such is the wonderful story of those who belong to the Guru.
- 7 If we work for the true Master, in the way indicated by the Guru, He comes to take His place in us;
And if we love Him as Truth unfailing, He will do us the favour of taking us into Himself.
- 8 He does it all Himself; even the sleeping ones are aroused to awareness.
And as they whisper His Name they are united to His bosom.
(xxv. 8)
- 1 ¹By serving the Guru the mind becomes pure and the body holy;
We are enabled to touch the mystery of the Deep, which stirs our minds to joy, ever broadening into final peace.
And when we sit in his holy company, we receive a spiritual solace from the true Name imparted there.
Do not hesitate to serve the Guru, O man;
By so doing you will be bringing God into your life, which will become evil-proof.
- 2 From the true word is derived honour, and from the true God a good repute.
I admire those who die to themselves in order to realize this.
They who follow their own lead cannot understand this truth.
- 3 To dwell in the True One is to eat truth and to wear truth.
To live in the true Word means to praise the True One always.
According to the teaching of the Guru, to be at home with God is to see Him everywhere.
- 4 That the body and the mind should be true means that we should see truth and speak truth.

¹Adi Granth, pp. 69-70 (ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਸਚੈ ਨਾਮਿ ਰਚੀਨਿ ॥੮॥੧੭॥੮॥੨੫॥)

- That testament and that teaching is true which inculcates that
 God is revealed in truth,
 And that they who forget Him live in trouble and go away
 moaning,
- 5 What good is it for people to come into the world, if they do
 not serve the cause of the Guru ?
 For such as these there is so much to suffer at the gate of
 Death, where no one will listen to their wailing.
 They merely waste their lives, and they die to be born again and
 again.
- 6 Seeing the world on fire I ran to the Guru for shelter.
 He taught me of God, who is true, and told me to live in truth
 and self-restraint.
 He became for me a boat to ferry me across with his word.
- 7 Millions of creatures had been wandering in series of lives, with
 no one to save them except the Guru.
 Pandits and Sages had been poring over books, but to no
 purpose; they only confounded themselves, having no sense
 of relevancy.
 Then came the true Guru who proclaimed that there is no God
 except the True One.
- 8 They who are directed towards the True One follow His Truth
 and engage themselves in doing what is true.
 They find an abode in their own souls, where is the palace of
 God Himself.
 Thus are men of devotion ever happy, revelling in the True
 Name.

IN SRI-RAG, BY GURU V

(xxvi. 1)

- 1 ¹If a man were to find himself in some great difficulty, with no
 one to provide an escape;
 If his enemies pursue him, and even his relations desert him;
 If every support breaks down and all resources fail;
 He can still be immune from all danger, if God were to reinforce
 his spirits.
 God is the strength of the weak,
 God who neither comes nor goes but abides forever : know

¹Adi Granth, pp. 70-71 (ਜਾਂ ਕਉ ਮੁਸਕਲੁ ਨਾਨਕ ਸਚਾ ਨਾਉ ।੯।੧।੨੬।)

- this for certain from the word of the saviour.
- 2 If a man were to grow lean, oppressed by hunger and want,
 With no one to offer him a pie, or even a word of solace;
 If no relief be available, nor any job to do;
 He could still have unfailing plenty, if God were to reign in his heart.
- 3 He may be in extreme anxiety, because his body is afflicted with disease;
 Or being wrapped up in his private or worldly affairs, he has sometimes joy and sometimes grief,
 And has all the time to run to different corners of the world, with no rest, no sleep for a moment.
 Even such a man, if he were to think of God, would find his body and mind completely restored.
- 4 A man may be gripped in lust, anger or personal fascination, or as a miser be given to greed.
 He may have committed all the heinous crimes, until he is completely dehumanised and becomes a demon.
 He may never have given his ear to the sound of a book, a song, or a poem.
 He may still be saved in a trice, if he bethink himself of God.
- 5 A man may go through the four Vedas, Smritis and Shastras from memory;
 He may visit the places sacred to the orders of monks, ascetics and yogis,
 And bathe there offering the worship due at each place; he may perform all the six* duties, nay twice the number, binding on each order;
 But if he has cultivated no love for God, he will surely meet damnation.
- 6 He may have dominion, property, chieftainship, with all the paraphernalia of luxury,
 Such as beautiful gardens, and an authority to which nobody can say no;
 He may have various kinds of shows and merriments for his

*The six duties of a Yogis are : *dhauti* (inner washing with a piece of cloth)' *neti* (nasal washing), *vasti* (rectum washing), *neoli* (churning the belly), *kapal-bhati* (full breathing) and *taratak* (gazing exercise for the eyes). Other orders have similar distinctive duties binding on them.

amusement;

But if he does not interest himself in God, he is sure to pass on into a serpent.

- 7 He may be a man of great wealth, of good breeding and well spoken of as a man of spotless conduct.

Who loves his parents, sons, brothers and friends;

Or he may be a commander, to whom his whole quiver-bearing army cries in homage, 'please, please';

But if he does not acknowledge God, he will be thrown into the deepest pit of hell.

- 8 A man may have no defect or disease in his body, nor a pain or grief whatever.

He may indulge in carnal pleasures day and night, with no thought of death ever occurring to his mind.

He may have grabbed everything to himself without feeling any compunction of the heart.

But he will be made over to the myrmidons of Death for having given no thought to God.

- 9 The man who receives mercy from God is brought into contact with the Guru.

As he rises in life, his love for God also increases,

Because he sees in Him the master of both the ends, without whom there is no refuge anywhere.

This comes from voicing the True Name, obtained from the Guru in his grace.

(xxvii. 2: Key 5)

¹I know not which thing pleases Him.

Find out the clue, O my heart !

- 1 Men of meditation try to commune with Him,
And they who affect knowledge exercise their thought.
But who knows which of them understands Him.

- 2 The Vaishnav follows the rules of his order;
The Yogi claims that he is emancipated;
And the Ascetic is absorbed in his penances.

- 3 The Devotee of Silence abstains from speech.
The Sanyasin thinks of abstinence and the Celibate of chastity alone.

The Hermit is devoted to his sequestered life.

¹Adi Granth, p.71 (ਜਾਨਉ ਨਹੀ ਭਾਵੈ ਗੁਰ ਚਰਣਿ ਪਗੜਾ ।੮।੨।੨੭।)

- 4 The Bhagata goes through nine* forms of worship;
The Pandit shouts the Veda;
And the householder thinks of his domestic duties as his religion.
- 5 Then there are single word monks, mimes, nudes,
Gowned fakirs, rhapsodists and those who keep wake;
There are others who go about bathing at Tiraths.
- 6 Some keep the vow of fasting; others are touch-nothing saints.
Some hide themselves from public view;
And some in their own view have reached the end of knowledge.
- 7 No one admits any deficiency in himself :
All say that they have found Him.
But a devotee is one whom God Himself unites.
- 8 Leaving all such means and arguments,
I have come to seek God's protection,
And to throw myself at His feet.
By the grace of the one Supreme Being who is the true
enlightener.

In SRI-RAG, by Guru I : Key 3

(xxviii. 1)

- 1 ¹Among abstainers Thou art a yogi, and among enjoyers thou
art of a picked taste.
Thou art in heaven, on earth and in nether regions, but no one
has ever found Thy secret.
I wonder at Thy revelation !
- 2 Thou hast created the world,
And put each being to his peculiar work.
Thou markest them play the chess of life within the laws of
Nature laid down by Thee, while Thou lookest on Thy
own handiwork.
- 3 Thou art manifest in the panorama of life;
And everybody wishes to figure out Thy Name;
But there is no having it without the Guru, as all are bound in
the meshes of the illusive Maya.
- 4 Thanks to the Guru,
Whose touch gives us a complete release,

* Worshipping a god's feet; prostration; performing menial service; invocation;
hearing God's praise; singing His praise; companionating God; Meditating on
His Name; sacrificing life for Him.

¹Adi Granth, pp. 71-73 (ਜੋਗੀ ਅੰਦਰਿ ਜੋਗੀਆ ਸਚੁ ਸਮਾਲਿ ਜੀਉ ॥੨੪॥੧॥੨੮॥)

- And communicates to us what sages and spiritualists have been searching in vain.
- 5 How shall we define his fellowship ?
It is where is mentioned the Name,
Which is the only thing essential, and which is revealed there by the Guru.
- 6 The world has lost its way in superstition,
Having been repelled by Thee from Thyself.
Living like spouseless women, these poor fellows are in distress.
- 7 What are the signs of spouseless women ?
They stray away from their husbands, and go about unheeded.
Their clothes are soiled, and their nights pass in misery.
- 8 What merit is shown by those who are well-mated ?
They have got what they had already earned from Thee.
Thou in Thy mercy hast taken them to Thy bosom.
- 9 They who are taught to obey Thy Will
Have got implanted in their hearts the holy word.
Those lucky ones are Thy friends, and they love These as their lord.
- 10 Those whom Thy will tastes sweet
Have no delusions left in them.
They have known a Guru who can unite everyone with God.
11. Meeting with such a Guru is fruitful for him who rids himself of self-will.
Fortune hastens to settle on his forehead, driving out all his agonising stupidities.
- 12 Thy words are nectar-sweet, sunk deep in the hearts of Thy saints.
They love Thy peace-giving service with an inner devotion and
Thou blessest them and freest their souls.
- 13 The sign that a man has met the Guru is
That his contact stirs the Name in us.
This is not possible without the Guru, as is evident from the vain efforts of all those who have tried the method of works.
- 14 I feel grateful towards the Guru
Who has guided me, the bewildered one, into the right path.
If Thou favour me with a glance, I can be reclaimed by Thee as

Thy own.

- 15 Thou art contained in all,
And yet hast hidden Thyself from them.
Thou becomest manifest through the Guru, in whom Thou
hast placed Thy light.
- 16 Thy servant is exalted by Thee, his Master,
Who hast created him and given him his body and soul.
Thou keepest the honour of Thy servant, putting both hands
on his brow.
- 17 No special programmes or devices are of any avail.
Thou lookest, O Lord, through them all.
The glory is laid out manifest, to be hailed by everyone.
- 18 My good or evil is not taken into account :
Thou followest merely Thy own practice,
And taking me to Thy bosom temperest the hot wind to keep
me from its harm.
- 19 As I yearn for Thee with my body and soul,
My heart realizes the fruit of its desire.
Thou art the Lord above kings and emperors, and I live to
ejaculate Thy Name.
- 20 Thou art from Thyself,
And anything else that appears is a play spread out by Thee.
At bottom it is all that Reality which is seen working everywhere:
this truth is revealed to him who is a favoured soul.
- 21 Thou art reached through the Guru at a plane.
Where man rises above the attractions of the world.
In fact, it is Thy own grace which lifts him up into Thy embrace.
- 22 Thou art Thyself the cowherd Krishna, his playmate Gopis,
and their river-haunt, the Jamuna.
The earth rests on Thy shoulders.
By Thy will are men moulded as vessels, and then broken and
fashioned again.
- 23 They who attend to the Guru
Cease to be double-minded.
Pure light streams through them, and their life is rounded with
success.
- 24 From Thee emanates good always,
Which day and night I praise.
Thy gifts come to me unasked, for which I thank Thee as the

True Benefactor.

IN SRI-RAG, BY GURU V

(xxix. 2)

- ¹The capable Guru has introduced me to a being who is unequalled in greatness.
I fall at His feet and try to propitiate Him.
- 1 I say, "My Master : Thou art my beloved.
Thou art Sweeter than my mother and father.
Among my sister and brothers and friends, there is none like Thee.
- 2 By thy order the rainy season has come,
And I have yoked the plough of truth.
I am going to sow the seed of the Name, in the hope that Thou wilt enable me to garner heaps of Thy grace,"
- 3 This alone I know, as told by my Guide :
Nothing else can I record on paper :
God too has put me to this task, which I am bound to perform as He wishes.
- 4 Yet, brothers, eat and enjoy what I produce.
As for me, the Guru has invested me with the robe of honour in open court,
And I have become master in my own village, my body binding down the five passions as its pretenders.
- 5 "Thus I come before Thee, O Lord,
Presenting the five labouring senses as my tenants,
None of whom can shrug his shoulders in disobedience; with such people is inhabited my populous village.
- 6 I walk round Thee in worship,
And call on Thee without a break in breath,
For Thou hast re-peopled my ruined village, and I cannot sufficiently thank Thee."
- 7 In this way I commune with my dear Lord,
And obtain whatever I wish for.
He adjusts all my affairs, and appeases my soul's hunger.
- 8 I have left off all my vain endeavours,
To serve only my true Master,
Who pays me the wages of His precious Name, which I tie firmly in my skirt, as the wealth of my life.

¹Adi Granth, pp.73-74 (ਪੈ ਪਾਇ ਮਨਾਈ ਲਧਾ ਭਾਲਿ ਜੀਉ ॥੨੧॥੨॥੨੯॥)

- 9 I found the comfort of all comforts,
When the Guru implanted his word in my heart.
Resourceful as he is, he placed his hand on my brow, and lo ! I
began to see.
- 10 I have set up a training-ground for true-living,
For which I look out for and collect the Sikhs.
When I find one, I wash his feet, fan him, and prostrate myself
before him.
- 11 Whoever hears of the Gur comes to him,
And he teaches the virtues of the Name, of Charity, and of
Purity.
The whole world, in this way, embarking on the true boat of
Nanak, is saved.
- 12 The entire creation can be led to serve God day and night;
But I shall submit humbly, if you would lend me your ear,
That it is God alone who, through His grace, saves, and none
else can; I say this after applying a severe test to all.
- 13 Now the order of the Merciful has gone forth
That no one shall molest another,
That all shall live in peace and comfort, and the rule shall be of
mildness.
- 14 Words fall softly as the gentle rain of heaven :
I utter them as they come from the Master;
Trusting full well that they would find acceptance with Him.
- 15 I say, "O Lord, Thy lovers always hunger for Thee;
Do appease my yearning,
And grant me a sight of Thee, O comforting Lord, and take me
into Thy embrace.
- 16 I see no one like Thee.
Thou art in the earth, the heavens and the regions below.
All places are haunted by Thy presence, especially the hearts of
those who love Thee."
- 17 I am a combatant of the Lord.
The Guru sends me out, with a high-peaked turban,
Where the whole world is assembled for the wrestling, and
God Himself is seated to behold it.
- 18 As the music of the drums and fifes strikes up,
The challengers enter the lists and take their rounds.
I trip up five of the braves, and receive a patting on the back

from the Guru.

- 19 All come by the same way,
But depart by different routes, when going home.
They who are good take some gain by them, but self-willed go
even without what they had brought with them.
- 20 "Thou art devoid of any hue or mark, O Lord,
And yet art manifest as ever present.
Thy devotees, O Lord of excellences, as they hear Thy praises,
are drawn towards Thee and meditate on Thee."
- 21 Thus have I been offering my devotion to the Lord from age to
age,
Until I got the chance of my life, when the Guru cut the halter
that had bound me to existence.
And now I shall have no more to strut about in the arena.

WATCHES (Pahre)

IN SRI-RAG, BY GURU I : KEY I

By the grace of the one supreme being who is the true
enlightener.

(i)

- ¹In the first watch of the night, my merchant friend, man is
ordained to enter the womb,
Where he performs a penance, with his body reversed, and
prays to the Lord —
He prays to the Lord with his head cowering in deep
contemplation.
He is ushered into the world without any signs of decency, and
goes out of it unclothed.
He is equipped for his course with whatever the Divine Pen
has etched on his forehead.
So does man enter the womb as the first stage of his life.
- 2 In the second watch of the night, O merchant friend, oblivion
overtakes contemplation,
And man, as a child, is dandled about from arm to arm, like
Krishna in the house of Yashodha.
As he is foundled in different arms, the mother says to herself,
"He is my son !"
I am inclined to say to myself, "Think on this and perpend, O

¹Adi Granth, pp.74-75 (ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਲਾਵੀ ਲੁਣਿਆ ਖੇਤੁ ।੪।੧।)

my thoughtless and foolish mind, nothing is thine after all.

This fellow does not recognise the One who made him; let this lesson sink deep into thee."

Man thus in the second stage forgets to think of God.

- 2 In the third watch of the night, O merchant friend, man's mind occupies itself with wealth and beauty.

He makes nothing of God's Name, which would release him from the bondage.

He thinks not of the Name, being distracted with worldly love. Enamoured of wealth and intoxicated with youth, he wastes his life in vain.

He has no truck with faith, no association with virtue.

His mind, in the third stage, is so occupied with thoughts of wealth and beauty.

- 4 In the fourth watch of the night, O merchant friend, the Reaper comes to the field.

No one knows when the Reaper — Death — comes to seize his victim and drives him to his doom.

It is given to no one to know the secret or the intention of God as to when he may be seized and marched off by Death.

False cries are raised all about him; and in a moment he becomes a stranger.

He gets only what he has set his thoughts on.

Thus does the Reaper, in the fourth stage, reap off the field.

(ii)

- 1 ¹In the first watch of the night, O merchant friend, man is thoughtless being of a childish mind;

He sucks milk, is put to play, and enjoys the love of his parents. Great is the love of parents for their son, but it is all of earth earthy.

By the concurrence of chances he has taken human birth, to earn the fruits of his past career, and to sow the seeds for the future.

He cannot get away without the Name of God; he will sink where he is by the love of other things.

Even in the first stage there can be release for him if he were to think of God.

¹Adi Granth, pp.75-76 (ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਬੈ..... ਸਾਚੇ ਤੇ ਪਤਿ ਪਾਵੈ ।੫।੨।)

- 2 In the second watch of the night, O merchant friend, man is
 intoxicated with the wine of youth,
 And being given day and night of lustfulness, the blind one has
 no mind to spare for the Name.
 His heart, being a stranger to that taste, considers other savours
 to be sweet.
 Having cultivated no knowledge or meditation, nor a life of
 virtuous deeds, he lives and dies a false man.
 Salvation is not to be had by pilgrimages, fasts, purifications
 and abstinences, nor by acts of formal worship.
 It is to be had only by love and devotion; other things lead man
 astray.
- 3 In the third watch of the night, O merchant friend, the greying
 hair remind one of swans alighting on the brink of a
 pool.
 Youth recedes as age advances; with the passing of each day
 life goes on diminishing,
 Until at the end, to his great chagrin, the benighted man is
 seized and taken off by Death.
 All that he had been hugging to his breast as his own become
 somebody else's in a moment,
 And the man goes forth saddened at the want of wisdom and
 intelligence which made him go wrong.
 In the third stage, therefore, man should remember God,
 bending all his thoughts towards Him.
- 4 In the fourth watch of the night, O merchant friend, man gets
 old and his body becomes lean.
 The mist in his eyes not allow him to see, and his ears can catch
 no sound.
 The eyes being blind and the tongue knowing no taste, he
 receives no urge to exert himself.
 Having no worth left in him, what comfort is there for him ?
 the misguided fellow only beats the ground of life and
 death.
 His body is like a ripe field, in which the stalks are cracking;
 what trust is there in a body as brittle ?
 In the fourth stage, therefore, man should guide himself with
 the word of the Guru.
- 5 At last, my merchant friend, man is overtaken by cruel senility,

and his life-breath begins to break.

There being no place in him for good resources, the evil ones
take him captive and lead him off.

If he takes along with him the living qualities of virtue, he receives
no blows, nor is he marched through the round of births
and deaths.

The noose of death, or what is called Yama leaves him
unaffected, and he overcomes them with Love and
Devotion.

He passes out with honour from all-Pain into all-Harmony.
In this way does the well-guided mortal get his quittance here
and receive honour in the eye of God.

(iii. 1)

By Guru IV

1 ¹In the first watch of the night, O merchant friend, man is placed
in the womb by God.

He then remembers His Name, and ever dwelling on Him goes
on calling Him.

He calls on Him, as he dwells on Him, and in that way is his
life supported in the fire of the womb.

When he is born into the World, and is seen for the first time
by his parents, they are filled with gladness.

Think of Him, O mortals ! who has given this gift to you,
reflecting on its significance in the way of the Guru.

In the first stage, we think of God if He is kind to us.

2 In the second watch of the night, O merchant friend, the mind
of man begins to stray from God.

The parents bring him up as their darling, and pressing him to
their bosom say, "He is ours, he is ours."

As they press him to their bosom, they always think in their
hearts that he would feed them, when he would grow up
to earn.

The fools cling to the gift, and forget the Giver.

It is only some well-guided desciple who reflects and directs
his mind yearningly towards God.

Such a man will never be the victim of Death.

3 In the third watch of the night, O merchant friend, man's mind
is engaged in the toils of home.

¹Adi Granth, pp.76-77 (ਪਹਿਲੇ ਪਹਰੈ ਰੈਣਿ ਕੈ..... ਸਫਲਿਓ ਰੈਣਿ ਭਗਤਾ ਦੀ ॥੪॥੧॥੩॥)

He thinks of wealth and wealth he gathers, never bringing to
his mind what the Name is.

He never remembers the Name, who could have befriended
him at the end.

This wealth and property is a false delusions, which he will
have to leave, and leaving repent.

The Name occurs to the man, who is mercifully introduced to
the Guru.

It is he who meets the Lord.

4 In the fourth watch of the night, O merchant friend, comes the
time of departure.

Before the whole night is over, make use of it to serve the
Guru.

Without a moment's delay do serve the Lord, that you may
make your life everlasting,

And overcoming the rigours of mortality you may ever live
happily with the Lord Himself.

Make no difference between the Lord and the true Guru, whose
touch makes the service of God agreeable.

In this way, even at the eleventh hour, life can be made fruitful
by a man of devotion.

(iv. i)

By Guru V

1 ¹In the first watch of the night, O merchant friend, the mortal
is placed in the womb,

And in ten months he is fashioned out into a man, with the life
before him as an opportunity to work in.

He is given a chance to work out his destiny as apportioned
from on High.

He is placed by the Lord in the midst of his parents, brothers,
sons and a wife.

God Himself makes him do actions, good or bad; nothing lies
with this creature himself.

This is from his birth onwards, when he is first placed in the
womb by God.

2 In the second watch of the night, O merchant friend, his youth
in its fulness surges in him,

And his heart, drunk with pride, forgets to distinguish between

¹Adi Granth, pp.77-78 (ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ..... ਮਨਮੁਖ ਸਦਾ ਭਵਾਤਿ ॥੫॥੧॥੪॥)

good and evil.

Between good and bad he distinguishes not, and so the path
before him is made difficult.

He has never consulted a sure Guide about it, while the cruel
angels of death stand threatening over him.

What answer will he make, this insensate fellow, when he is
seized by the King of Death.

This comes of youth in its fulness, flooding in at the second
stage of life.

- 3 In the third watch of the night, O merchant friend, the blind
and ignorant fool amasses poisonous wealth.

Wrapped up in the love of his wife and sons, he is tossed about
in greed.

As he is tossed about in greed, he is unable to bring God into
his mind.

Having not found his place in the holy orbit, he is knocked
about in the devious course of lives,

Where, in utter forgetfulness, he cannot even think of God for
a moment.

This comes of giving away his third stage of life to a blind
craving for wealth.

- 4 In the fourth watch of the night, O merchant friend, thy day is
drawing near.

Take up the Name communicated by the Guru; it will be of
help to you in the Guru's way.

The attachment to mammon is a false lure; it will not go with
you.

The whole night is being passed in darkness; serve the Guru
and it shall be turned into light.

That happens in the fourth stage, when the day is drawing
near.

- 5 The call of God has come, O merchant friend, and man has to
leave along with what he has earned.

The messengers brook no moment's delay; they lay a firm hand
on him,

And as the wayward fellow is marched off according to orders
he feels much troubled, as is usual with such men.

Only they feel happy at such a moment who have been following
the true Path-finder.

The body in this world is the field of action, in which you reap
what you sow.

In the court of God the good ones look beautiful and the self
willed are always on the move.

STANZAS (Chhant)

In SRI-RAG, by Guru IV : Key 2

By the grace of the One Supreme Being who is the True
Enlightener

(1)

- 1 'The woman is silly, living away in her father's house; how is
she to behold her Lord face to face ?

If He were to bestow His own grace on her, the would-be-wife
would learn the requirements of the house she would have
to set up with her Husband.

She would learn from the Guide the duties of that house, which
are that she should ever pour her mind on Him.

She would thus go about happy among her friends in the world,
and would swing her arms in triumph in the next.

By constantly practising His presence, she would score through
the balance of the Reckoner's account;

Thus well-guided she would see Him face to face, although she
was a silly woman living at her father's house.

- 2 The wedding has taken place, O my father ! and I have found
my Lord through the Guide,

Who lifted the darkness of my mind, and kindled with full
effulgence the guiding light divine.

With the kindling of knowledge divine, all darkness disappeared,
and the choicest gem, that is God, was revealed.

The vision of the Great Self, conjured up by the Guru, consumed
my tiny self, and the disease of pride leaving me, I was felt
without pain.

I got for my spouse the Timeless One, the Imperishable, who
never dies, nor is He ever absent.

Such a wedding has taken place, O my father, and I have found
my Lord through the Guide.

- 3 My Lord is true, is true, my father, and the wedding guests —
the holy men — form a beautiful procession.

As in my father's house, I felt happy when thinking of Him, so

¹Adi Granth, pp.78-79 (ਮੁੱਧ ਇਆਣੀ ਪੋਈਅੜੈ..... ਧਨ ਵੇਲ ਵਧਦੀ ।੫।੧।)

now I look beautiful indeed when living in His own presence.

Living in His presence the bride looks really charming, if in her pre-marriage days she had kept Him in her mind.

Thanks to the Guru, her life is made fruitful, if she plays the game by conquerring her mind.

With holy men helping the function, the marriage came off very nicely, and I got from my spouse the joy incarnate.

He is true, is true, O my father, and he brought a beautiful procession of holy guests with Him.

4 Give me, O father, the gift of God's name as my wedding present.

Give as God as my raiment and God as my splendour, with which to decorate my work.

The whole ceremony went up well on account of the love offered to the Lord, which as the gift bestowed by the Guru.

No other gift can come up to it; it brings glory to the land, nay to the whole world.

The other gifts which the perverse may display as a dowry are false pride and worthless gilding.

I want, O father, the gift of God's Name as my marriage portion.

5 The Lord is lovely, lovely, my father; and the woman meeting Him becomes an ever-increasing vine.

Thus does ever grow, from age to age, the progeny of the Guru.

The progeny of the Guru, that is, those who dwell on the Name through him, go on increasing from age to age;

And so do his daily gifts; but the Supreme Being never passes away.

The devotee becomes one with his Lord, and looks beautiful when breathing His Name.

The Lord is lovely, lovely, my father; and the woman meeting Him becomes an ever-increasing vine.

STANZAS

In SRI-RAG by Guru V

By the grace of the one Supreme Being who is the True Enlightener

(11)

1 ¹O dear friend, my heart, looks to the Name of God,

¹Adi Granth, pp.79-80 (ਮਨੁ ਪਿਆਰਿਆ ਜੀਉ..... ਭਗਤਿ ਮਨੁ ਲੀਨਾ ॥੫॥੧॥੨॥)

Who sustains you all along,
And befriends you all the way; no one who contemplates Him
goes unrewarded.

You too will get the cherished fruit of your heart, if you pour
yourself on His lily feet.

Take it from me, dear heart, if you were to burn down the
cobwebs of doubt,

The sea and land will appear to you charged with God, and he
glancing kindly out of every heart.

- 2 O dear friend, my heart, omitting God from it the expansion of
' the world is a lie;

It is an ocean of poisonous waves,

Which, however, can be crossed untroubled by doubt, if we sail
over it in the boat of His holy feet.

It is a fortunate man who meets the perfect Guide and is led to
pray constantly to God,

Who is the master of His servants from eternity, and whose
Name is their life's support.

Take it from me, dear heart, omitting God from it the expansion
of the world is a lie.

- 3 O dear friend, my heart, make some profitable venture in life,
Which may lead you to the divine abode of Eternity,
Where you may serve the Invisible and Incomprehensible, and
may thereby obtain an abiding place for yourself,
Subject to no birth or death, no coming or going, no doubt or
pain —

The place where the charge-sheet of heaven's scribes may be
torn up, and even Yama's myrmidons may find themselves
helpless against you.

Take my advice, O dear heart, and make some profitable venture
in the business of life.

- 4 O dear friend, my heart, take up your abode with holy men,
From whom you may receive light by uttering the divine Word.
Think of the Master of easy approach, and with the quickness
of thought will your wishes be fulfilled.

Finding in you an urge to invite Him, He will slip in your heart
and meet you as a long-lost friend.

A faith will be born in you that He is perched inside, outside
and everywhere.

- Take my advice, therefore, O dear heart, and seek the company
of the good.
- 5 O yes, dear friend, my heart, my soul is taken up with love and
devotion to God,
And finds its life in Him as a fish does in water.
I drink Him to my fill, as I take in His sweet word, and all joys
spill around my heart.
Thanks to the Guru, my life's wish is realized, and I meet Him
with songs of glory ringing all round me.
As He takes me to His skirt, I feel I have got all the imaginable
joys, and then He gives me the supreme bliss, His name.
I owe this maxim to the Guru that the heart gets its fulfilment
with love and devotion to God.

STANZAS

In SRI-RAG, by Guru V

By the grace of the One Supreme Being who is the True
Enlightener.

(iii)

SOUTHERN STAVE

- ¹My Beloved is somewhere within my heart; how shall I see
Him ?
He the prop of life becomes visible in the fellowship of the
holy.

Stanza I

- ²Loving His lotus feet is a habit which comes natural to His
Saints.
They being His servants do not like any other love, which is
disloyalty and impropriety to them.
They like nothing but a sight of Him, without which how can
they have rest for a moment ?
Void of the Name they begin to decay in body and soul, as a
fish dies without water;
And betaking themselves to a holy gathering sing his praises
and say, "Join me, O my beloved, O sustainer of my life !
And out of mercy, O my Lord, come rushing into my arms, and
fill my body and soul."

By the magic touch of the Guru my eyes have broken jail,

¹Adi Granth, p. 80 (ਹਠ ਮਝਾਹੂ ਮਾ ਪ੍ਰਾਣ ਅਧਾਰ ।੧ ।)

²Ibid., p. 80 (ਚਰਨ ਕਮਲੁ ਸਿਉ ਅੰਕਿ ਸਮਾਵਏ ।੧ ।)

And now every place is charmed with His presence; no other is visible.

Stanza II

¹Thy words of infinite suggestion are incomparable,
 O support of Thy lovers ! they are articulated in the scriptures,
 And when dwelt upon with each morsel, they create a complete faith in Thee; how can we then forget Thee from our minds ?
 How can we forget Thee or miss Thee even for a moment from the mind,
 when Thou art our life-breath and the abode of all excellences ?
 O Lord ! Thou knowest the condition of our souls, and givest the fruits of our desire.
 O Thou who ownest as Thine the deserted and the lost, and takest up their cause, if we too were to call upon Thee, we would not be gambling away our lives.
 Our prayer, therefore, is, "O God ! in mercy take us over the waters of existence."

SOUTHERN STAVE

²When the Lord is merciful, man acts a chance to bathe in the dust of holy men's feet.
 There all things are obtained, because there is God the wealth and property.

Stanza III

³Beautiful is the house of God, a resting place for His devotees, where they live buoyed up on hope.
 As they call upon His Name and drink its nectar, they feel intoxicated in the body and soul.
 While drinking this immortalising nectar, they have no taste for the water of passion.
 Being under the kind influence of my God the Lord of the earth, they look upon the association of saints as the source of all joys.
 All happiness and abundance of joy is for those men of love,

¹Adi Granth, p. 80 (ਤੋਰੇ ਬਚਨ ਅਨੂਪ ਭਵਜਲੁ ਤਾਰੀਐ ।੨।)

²Ibid., p. 80 (ਧੁੜੀ ਮਜਨੁ ਧਨੁ ਮਾਲੁ ।੧।)

³Ibid., pp. 80-81 (ਸੁੰਦਰ ਸੁਆਮੀ ਨਾਨਕ ਜੀਵਤੇ ।੩।)

who sew God's jewel in their hearts.
He being their life's support, they do not keep Him out of their
minds even for a moment; nay they live by calling upon
His Name.

SOUTHERN STAVE

¹He meets those whom He makes His own.
In them He bears Himself His praises, and Himself in them
gets pleased with that praise.

STANZA V

²I ingratiated myself with Him by applying the love-lure and so
I won His heart.

Thanks to his saints, He who was beyond approach came into
my embrace and transfigured me.

With a look of His He rubbed out all my blemishes, and I
looked beautiful as I clung to His bosom and lover-like
had Him at my disposal.

With His pleasure all joys streamed into my mind, and I lost all
sense of life and death.

My friends sang a paeon of triumph, as my life was fulfilled and
there remained no attraction for me in Maya.

My beloved Lord seized me by the hand and took me across
the ocean of life unharmed.

SOUTHERN STAVE

³The Name of the Lord is priceless; its value is known to
none.

His love is enjoyed by those who are picked out for this destiny
from on high.

STANZA V

⁴Holy are they who utter the Name and blessed they who hear
it; they save their families who write it.

They who get into a holy fellowship and love God's Name are
the people who dwell on God.

They meditate on Him and as they do so their life is straightened
out and Heaven's grace descends on them.

God takes them by the hand and teaching them His praise leads

¹Adi Granth, p. 81 (ਜੇ ਤਉ ਕੀਨੇ..... ਆਪਿ ਸੁਣਿਓਹਿ ।੧।)

²Ibid., p. 81 (ਪ੍ਰੇਮ ਠਗਉਰੀ ਸਾਗਰੁ ਨਹੀ ਪੋਹਿਆ ।੪।)

³Ibid., p. 81 (ਸਾਈ ਨਾਮੁ ਅਮੋਲੁ ਹਰਿ ਰੰਗੁ ਮਾਣਦੋ ।੧।)

⁴Ibid., p. 81 (ਕਹਤੇ ਪਵਿਤ੍ਰ ਜਾਇ ਨਾਨਕੁ ਵਾਰਿਆ ।੫।੧।੩।)

them out of the portals of life and death.

Thus is their life made green by the touch of the kind and merciful Guru, and they are able to suppress their lust, anger and greed.

The ineffable Lord is beyond description; I can only surrender my life to Him.

THE WANDERING MERCHANT (Vanjara)

In SRI-RAG, by Guru IV

By the Grace of the One Supreme Being whose Name is true and who is the enlightener.

(i)

¹God's name is the best from who all creation flows.

It is He who nourishes all living beings, filling each individual heart with His presence.

Such a God, should be always in our mind; there is none other without Him.

Those who direct their mind to the vanities of the world will have to leave them, and the severence shall be painful.

I on my humble part have given my thoughts to the Name, and hope to be befriended by God at the end.

But for Him I have nobody to look up to;

And He, o merchant friend, is found by the side of the Guru, and that too by rare luck.

(ii)

²Except through brotherly saints no one ever found the Name.

Tehy who exert for it by their own sweet will go without a name, as does the son of a public woman.

We could bring out the lineage of our father, if we worked for the Guru's grace.

When fortunately we get it, the heart begins to yearn for God day and night,

And all our actions are inspired by His praise until His realization dawns upon us.

With a longing for God in the heart,

We learn His name from the perfect Guru, and as we name Him we meet Him face to face.

¹Adi Granth, p. 81 (ਹਰਿ ਹਰਿ ਉਤਮੁ ਪਰਾਪਤਿ ਹੋਇ ।੧ ਰਹਾਉ ।)

²Ibid., p. 82 (ਸੰਤ ਜਨਾ ਫਿਰੁ ਹਰਿ ਪ੍ਰਭ ਨਾਉ ।੧ । ਰਹਾਉ ।)

(iii)

¹As long as there is life in youth, think of the Name.
 As you tread your path of life He will walk with you, and will
 liberate you at the end.
 I admire those who invite God to reside in their hearts.
 Those who do not think of Him have to rue it in the end.
 Only those are Name-conscious who receive direction from
 above.
 O my heart ! Fix your love on God.
 You may be fortunate enough to meet the Guru who would
 take you over with His word.

(iv)

²It is God Himself who creates, who gives nourishment and
 who takes away life.
 He Himself makes us wander in delusion, or restores us to
 good sense.
 There are a rare few whose minds receive light, and they are the
 Guru's men.
 I am all for those who are guided towards God in the Guru's
 way.
 By the coming of God into my mind the lotus of my heart has
 bloomed.
 Mutter the Name of God by the tongue of your heart.
 Run to the sanctuary of the Guru, O my life; He will keep away
 from you all kinds of sin and suffering.

(v)

³The hearts of all us are charged with God; how shall we realize
 this ?
 If we surrender ourselves to the perfect Exemplar as our Guide,
 God will manifest Himself in our mind and heart.
 I place my reliance on His Name, which shapes for me what is
 sense and measures the reaches of my destiny.
 All my credit in the world is the Name, it is my caste and
 honour.
 As I dwell on it, I get steeped in love, in love and affection to
 God.

¹Adi Granth, p. 82 (ਜਬ ਲਗੁ ਜੋਬਨਿ..... ਪਾਰਿ ਲਘਾਇ ।੧। ਰਹਾਉ ।)

²Ibid., p. 82 (ਹਰਿ ਆਪੇ ਆਪੁ ਦੁਖ ਪਰਹਰੇ ।੧। ਰਹਾਉ ।)

³Ibid., p. 82 (ਘਟਿ ਘਟਿ ਰਮਈਆ ਹਰਿ ਪ੍ਰਭੁ ਤੇ ਉਤਪਤਿ ।੧। ਰਹਾਉ ।)

Dwell on God, the Lord God who is true.
We know Him from the word of the Guru as the Lord God
from whom all creation proceeds.

(vi)

¹Those who have a leading from on high are drawn towards the
Guru.

They approach him servant-wise, O merchant friend, and he
reveals to them the Name.

Blessed in the traffic of the merchant who have laden the goods
and stock of God.

Such Guru-guided people have beaming faces as they enter the
portals of Heaven and sit by the side of God.

They alone meet the Guru with whom God the Master of
excellences is well pleased.

Think of God with every breath you draw and every morsel
you eat.

Love is in the hearts of those good men who occupy themselves
with the Name.

By the grace of the one Supreme Being who is the true
enlightener.

AN ODE (Var), along with Staves (Shalokas) in SRI-RAG,
by Guru IV

(I)

STAVES

1. — Guru III

²The SRI RAG would be supreme among musical measures, if
it led anyone to love the Truth;

If God as Truth would constantly dwell in his heart, and the
sense of Eternity would perfect his wisdom;

If he deems the Guru's word and the reflections it raises in the
mind as the most precious find;

If by it his thought and speech become true; and even his body
taken on the form of truth;

Verily by serving the Guru through it man's all dealings become
true.

2.— Guru III

Until one loves the Lord all other love is fleeting.

¹Adi Granth, p. 82 (ਜਿਨ੍ਹ ਕਉ ਪੂਰਬਿ..... ਜਿਨ੍ਹਾ ਰਹਰਾਸਿ ।੧। ਰਹਾਉ ।)

²Ibid., p. 83 (ਰਾਗਾ ਵਿਚਿ ਸ੍ਰੀ ਭਉ ਬਿਖਮੁ ਤਰਿ ।੧।)

As long as the heart is deluded by Mammon, one cannot hear
or see.

Without beholding the Beloved, it is impossible to get up love;
what is the unseeing man to do ?

The same God who deprives man of his eyes can lend them
back again.

STANZA (Pauri) I

God alone is the creator, His is the court :

And His the only law; pay heed to Him alone.

There is nobody else but Him; give up all dread and superstitious
fear.

Praise Him who looks after you at home and abroad.

He whom God visits with grace takes to His Name, which
enables him to cross the difficult ocean of life.

(II)

STAVES

1. — Guru I

¹Gifts belong to God; what can prevail against Him

Some through awake go without them; while others who are
asleep receive the awakening touch and get what they
want.*

2. — Guru I

The sincere ones get faith and contentment; sobriety is a gift
for angels.

There is the vision of Perfection; mere busy bodies find no
refuge.

STANZA II

All are assigned their various functions by Thee who made
them.

It is Thy glory to look after them and to feel happy in doing
so.

O God ! there is nothing outside Thee; Thou art the True
Lord.

Thy presence works everywhere,

Think of Him, O goodly-minded people, as the One who will
emancipate you.

¹Adi Granth, p. 83 (ਦਾਤੀ ਸਾਹਿਬ ਸੰਦੀਆ ਜੋ ਲਏ ਛਡਾਈ ॥੨॥)

* The same Stave occurs again as the 113th distich of Farid.

III STAVES

1. — Guru I

¹Nonsense is caste, and nonsense the titled fame;
All are overshadowed by One.
If anyone by himself were to set himself up as being good,
He will discover his true worth, when it is tested at the last
count.

2. — Guru II

One should die off before one's beloved :
It is a misery to live after him in the world.

STANZA III

The Earth was made by Thee, with the Sun and the Moon as
two lanterns to light it.
The fourteen regions were spread out as markets for carrying
on trade.
To some, who follow the rules laid down for them, He gives a
profit;
And those who prime themselves with the nectar of honesty
are made immune from death;
They along with their families are redeemed, and after them
the whole world which follows them is saved.

IV

STAVES

1. — Guru I

²God is immanent in the form of Nature,
Wherein man has his opportunity, which he uses if he is inclined
to serve God.
He sees the spread of Nature everywhere, but cannot penetrate
beyond it to its meaning;
And if he does arrive at it, he cannot express it.
He only discusses points of formalism,
Of which he cannot realize the significance without proper
understanding.
instead of bowing his body in prostrations he were to summon
Faith, and instead of having any other object of prayer he
were to caution his own soul,

¹Adi Granth, p. 83 (ਫਕੜ ਜਾਤੀ ਫਕੜੁ ਸਭੁ ਜਗਤੁ ਛੁਟੀਵੈ ।੩।)

²Ibid., p. 84 (ਬੁਦਗਤਿ ਕਰੈ ਕੈ ਕਰਿ ਚੈਨ ਦਿਡਾਣਾ ।੪।)

He would see God present wherever he would turn his eye.

2. — Guru III

We cannot get into Divine Fellowship by mere physical proximity, God being neither far nor near.

The mind must practise His presence, if we are to meet Him.

STANZA IV

There are seven islands in the midst of seven seas, divided by nine territories; and there are four Vedas and eighteen Puranas.

In all of them, O Lord, Thy presence is felt and loved.

All living things look up to Thee, O Lord of the earth !

I surrender my life to the holy ones who contemplate Thee as such.

These are all Thy wonders, in which Thou seemest to work.

V

STAVES

1.—Guru III

¹Why call for pen and ink ? Write it in the heart :

If a man were to live in the constant thought of God, nothing would break his love.

The pen and the ink may go, and with them what they have put down in writing ?

But never shall pass away the Love of the Lord, which He Himself has instilled in us from eternity.

2. — Guru III

Nothing that is visible will go with us, see if it is not true.

The Guru has therefore taught this truth to us that we should hold fast to God who lasts,

Who is known from the holy Word, and is imparted through grace.

STANZA V

O Lord, Thou alone art within and without; Thou knowest how.

Whatever we do is known to Thee, let my mind note this.

Only they are afraid of Him who do evil; the good ones are ever happy.

Why should we fear, when we know that Thou art just and true ?

¹Adi Granth, p. 84 (ਕਲਉ ਮਸਾਜਨੀ ਸੇ ਸਚਿ ਰਲੰਤੁ ।੫ ।)

They who know Him as True give themselves over to Him.

VI

STAVES

1. — Guru III

¹May the pen and the inkpot be burnt, as also the paper.
And the scribe who dares to write the love of things other than
God !

But, O Nanak ! how can he help it ? He does what his
antecedents dictate.

2. — Guru III

All other reading or talking, which leads to ove of Mammon, is
false.

Nothing but the Name is lasting; man only confounds himself
by reading of other things.

STANZA VI

God's glory is great, because the singing of His praise is divine.
His glory is great, because His justice is true.
His glory is great, because he rewards according to the condition
of one's soul.

His glory is great, because He does not listen to the words of a
slanderer.

His glory is great, because He grants gifts unasked.

VII

STAVES

1. — Guru III

²All exhaust themselves by crying "Mine, mine," but nobody's
wealth accompanies him.

Life estranged from God is an agony; it is all along frowned
upon by Death.

The only escape is through the Guru's door, which opens at the
utterance of the holy Name.

2. — Guru I

In utterance we are good, in action bad.

With our outside whited well, we are black and impure at
heart.

We pose like those who stand and serve at His gate,
And loving Him as their Lord revel in the joy of His

¹Adi Granth, p. 84 (ਕਲਮ ਜਲਉ ਸਣੁ ਅਪੁਛਿਆ ਦਾਨੁ ਦੇਵਕਾ ।੬ ।)

²Ibid., pp. 84-85 (ਹਉ ਹਉ ਕਰਤੀ ਸਬਦੀ ਵੇਖਿ ਨਿਹਾਲੁ ।੭ ।)

embraces.

Life is fruitful in the company of those
Who are lowly even in their strength, and are unassuming in
their manners.

STANZA VII

Thou Thyself art the fish-pond, O Lord ! Thyself the fish as
well as the net,

Which Thou spreadest out, with Thyself in it as the baitful
cress.

Thou art the lotus uncontaminated and unwashably red,
although rooted in water a hundred cubits deep.

Thou Thyself redeemest man by turning Thy thought for a
moment on him.

Nothing at all is outside Thee; this idea caught from the holy
scripture makes me so happy !

VIII

STAVES

1. Guru III

¹Knowing not her Lord's will, she is given to much moaning.
Her mind being assailed by doubts, she finds no rest.

If she were to walk in her Lord's will,

She would be well spoken of in every household, and would be
invited to His chamber.

This leading could come only from grace.

Only through the Guru's good of ices could she be led into
Truth.

2. — Guru III

O self-led, Name-deserting man ! do not be tempted by the
sight of the safflower-world.

Its colour will vanish in a few days, and small is its worth.

Those stupid and purblind fools who attach themselves to it
come to grief in the end.

They are like worms crawling in dung, wherein they perish from
life to life.

They who imbue themselves with the Name, are colourful
through a natural contact with the Guide;

And the colour on them knows no fading, as it is of love, which
makes it fast and equally distributed.

¹Adi Granth, p. 85 (ਹੁਕਮੁ ਨ ਜਾਣੈ ਅਚੇਤਾ ਹਥ ਤਡਾਇਆ ॥੮॥)

STANZA VIII

All creatures are from Thee and from Thee they draw their sustenance.

Some live on fraud, emitting falsehood and lies from their mouth.

Even this is according to Thy will : they do as they are led to do. Some are instructed in Truth, and for them are opened stores of unlimited abundance.

They who eat their daily bread with the thought of God in them find their lives fruitful, and they who do not think of Him have to stretch their hands before everybody.

IX

STAVES

1. Guru III

¹The Pandit reads the Vedas and sermonises over them, all for wordly gain.

In his love for Mammon he forgets the Name, and lays by trouble for his folly.

He never thinks of Him to whom he owes his body and soul, and who gives him his daily bread.

He has to come and go repeatedly; never is the noose of death off his neck.

The perverse man is blind and sees nothing; alas ! he acts as his past directs him.

If luckily he were to meet the joy-giving Guru, the Name would come to fill his heart.

And then he would eat happily, wear happily and live happily all his days;

And at the end, he would receive honour at the bar of heaven : we should never forget such a Name.

2. — Guru III

By serving the Guru we get happiness; that is, we get the true Name in which inhere all excellences.

By his leading we come face to face with ourself, in which is revealed God's own Name.

We begin to live Truth and are elevated to the heights close to the Most High.

¹Adi Granth, pp. 85-86 (ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਗੁਰਮੁਖ ਨੇ ਪਰਗਾਸਿ ।੯।)

We pray all the same and praise Him as the owner of our body and soul.

And as we extol Him through the Word of Truth, we rest in complete happiness.

A life without the Name is accursed, inspite of verbal repetitions, penances and mental inhibitions.

The Name is obtained from the Guru's instruction; to follow ones' own lead is to lose oneself in false attachments.

Keep me, O Lord, as it pleases Thee; I am Thy bond slave.

STANZA IX

Everyone is Thine, as Thou art of everyone; Thou art the capital-stock of fall.

All beg of Thee through prayer.

He whom Thou givest obtains everything; some there are who see Thee far, although Thou art so near.

There is none, however, without Thee to ask gifts from; let anybody ascertain it in his mind !

All praise Thee, and Thee alone as the Giver; the light is cast from the Gate on those whose faces are turned towards Thee.

X

STAVES

1. — Guru III

¹The Pandit, as he reads shouts aloud; his is a love of temporal gain.

God is inside him, but he knows it not, as he is after all a foolish rustic at heart.

He instructs others, but being worldly-minded does not understand anything high.

In this way he goes on wasting his life, and repeating himself in transmigration.

2. — Guru III

They who serve the Guru obtain the Name; think what this means :

All clamours and complaints cease, and enduring peace and comfort reside in the heart.

By reflecting on the word of the Guru our tiny self is consumed

¹Adi Granth, p. 86 (ਪੰਡਿਤੁ ਪੜਿ ਪੜਿ ਲਏ ਹਰਿ ਲਾਇ ।੧੦ ।)

in the greater Self, and the mind is cleared of rubbish.
They who are imbued with the word are delivered thus, because
theirs is a love for God Himself.

STANZA X

The service of God bears fruit, and is acceptable when
performed in the Guru's way.
He whom God likes meets the Guru and learns to dwell on the
Name.

From the word he figures out God and believes in His power
to redeem.

Nobody ever got Him by the mere insistence of the mind; go
ask the Vedas, if it is not true.

Only he performs His service who is put to it by Himself.

XI

STAVES

1. — Guru III

¹That man is brave and heroic who drives out wicked pride
from within him.

He adorns his life with the praise of God learnt from the Guru,
And earning everlasting deliverance for himself saves all his
relations.

At the bar of Truth only they look beautiful who have loved the
Name.

The perverse confound themselves in pride, and deform their
death.

What can the poor fellows do ? It is all as the Supreme Will
ordains it.

Applying themselves to something else, they forget the Lord,
And being without the Name their life is all pain, and no
peace.

2. — Guru III*

The perfect Guru gave me a good grounding in the Name and
freed me from superstition.

By singing God's Name and praises he struck a light and
illumined the way for me.

As the Name entered me, I died to self and woke to single love.

¹Adi Granth, pp. 86-87 (ਨਾਨਕ ਸੇ ਸੁਰਾ ਅਸਥਿਰੁ ਜਗਿ ਰਹਿਆ ॥੧੧॥)

* Under the 'Extra Staves' this passage occurs again as the 28th Stave of
the Fourth Guru.

Being Guru-wise, wrapped up in the Name, I was immune from
all the approaches of Death.

In all this God Himself works; He it is who applies to His
Name anybody whom He wishes to choose.

As for myself, I live by His Name; without it I die at once.

STANZA XI

He who is conversant with God's court, feels at home in all
societies.

Wherever he goes, he is received with respect; particularly sinners
are saved when they look on his face.

He has the wonder-working Name in him; it is the Name which
makes him great.

We should, therefore, offer our belief and worship to the Name,
which eradicates all sins.

They who devote themselves to the Name with a single mind
and a single heart get themselves perpetuated in the
world..

XII

STAVES

1. — Guru III

¹We should adore God, the spirit, with the natural disposition
of the Guru.

When the individual soul shall feel the presence of the Universal
Soul, its union will be consummated even in the flesh.

It will become steady and, the Guru helping with his natural
faith, will never waver.

Without the Guru there can be no steadiness, nor any inner
purge of evils like covetousness.

If for a moment the Name enters the heart, there will be a
general cleansing inside, as if one had bathed at all the
places of pilgrimage.

With the True One inside us, there is no possibility of pollution,
which comes only with the senses of duality;

And then it will not depart with washing, even if we were to
wash at all the holy places.

The self-led man even while doing good does it out of egoism,
and earns nothing but pain.

His evil can be washed out only if he were to dip himself in the

¹Adi Granth, pp. 87-88 (ਆਤਮਾ ਦੇਉ ਪੂਜੀਐ ਗੁਰਮੁਖਿ ਆਖੀ ।੧੨ ।)

Guru.

2. — Guru III

A whole people may admonish a self-willed man, but they would not succeed in bringing him round.

He would not fit in with them; his past would always drag him away.

There are two ways open to man; one of Contemplation, the other of Distraction; the way man chooses depends on the Supreme direction.

The believer tries to subdue his mind to God's will, applying every now and then the touchstone of the Holy Word to see how far he has succeeded.

It is with his mind he quarrels, against his mind he seeks arbitration, and with his mind he is reconciled.

When the mind is broken in to love the true Word, it realizes its object,

Which is to enjoy the nectar-Name and obey the will of the Guru.

To struggle with anything else but the mind is to waste one's labour.

The perverse man loses the game, because he plays it with falsehood and lies.

The mind working under grace wins, because it is fixed on God,

And being led by the Guru practises truth, while the self-led wanders unendingly.

STANZA XII

Here, O good men friends, a testament of the true Enlightener :

It will be taken to heart by those who are favoured by fortune.

Man receives the excellent news of God from the lips of the Guru and tastes it as nectar.

As soon as he does so, his inside is lighted up and darkness vanishes as if the Sun had pierced through night.

The good man sees with his own eyes the Supreme Being who is invisible, beyond senses. Incorporeal, and therefore unknowable.

XIII STAVES

1. — Guru III

¹They who attach themselves to the Guru have their lives made serviceable.

Effacing pride from within they apply their hearts to the love of God.

They who do not serve the Guru have their lives made void and vain.

We cannot, however, say anything : God acts in the matter as He pleases.

2. — Guru III

The mind coiled round with evil reacts in evil.

Men in ignorance worship things other than God, and are punishable in the court of heaven.

Worship is due to God the spirit; but this cannot be understood without the Guru,

Who teaches that to do His will — which comes from grace — includes all meditations, penances, and sense-suppressions.

Worship is to be performed with the devotion of spirit, although even then it will be acceptable only if it pleases God.

STANZA XIII

Call upon the Name of God, O my heart; it will keep you day and night in peace.

Call upon the Name of God, O my heart; it will call off all sins, all evils from you.

Call upon the Name of God, O my heart; it will remove all want, all pain, all hunger.

Call upon the Name of God, O my heart, it will attach you in love to the leading men of faith.

Only the mouth favoured from on high will be moved to utter the Name.

XIV STAVES

1. — Guru III

²He who offers not his services to the Guru, nor does he ponder

¹Adi Granth, p. 88 (ਸਤਿਗੁਰੁ ਸੇਵੇ ਆਪਣਾ ਮੁਖਿ ਨਾਮੁ ਜਪਾਤੀ ।੧੩ ।)

²Ibid., pp. 88-89 (ਸਤਿਗੁਰੁ ਜਿਨੀ ਨ ਦਰਗਹ ਪੈਧੇ ਜਾਹੀ ।੧੪ ।)

over his word,
 Is not quickened with knowledge; he is dead, although moving
 about in the world.
 He has to go through the unending cycle of births, at each turn
 sinking more low.
 The service of the Guru is for him who is put to it by God
 Himself.
 In the Guru is the wonder-hoard of the Name, which is opened
 out by the hand of grace,
 His love for God is ever true who is drawn towards it by the
 word of the Guru.
 Once joined by God to Himself, man never comes off from
 Him, as he enters into His eternal rest.

2. — Guru III

A true Bhakta is one who knows God,
 And knows himself through the Guru;
 Who restrains his outward-running mind and brings it home to
 domicile with God;
 Who dies in life, to live in the Name alone.
 Such a Bhakta is the best of the kind;
 He alone will be blended with God.

3. — Guru III

If he has fraud in his mind and is still called a Bhagta.
 He will never obtain the Lord, with all his hypocrisy,
 By slandering others he only soils his mind.
 He may wash off his outside dirt, but thereby his inward
 pollution will not go.
 With holy men, he is always at strife,
 To which he is led by his dual allegiance, which keeps him daily
 in torment.
 Instead of contemplating the Name he gathers a multitude of
 works,
 Because he is haunted by his inescapable past,
 And cannot get deliverance except through a course of discipline
 in the school of the Guru.

STANZA XIV

They who keep the Guru in mind do not fret themselves to
 ashes.
 They live in full satisfaction,

Having no fear of death.

It is God's mercy which brings them to the feet of the Guru.
Their faces shine bright here as well as in hereafter, and they
enter the presence of God enrobed in honour.

XV

STAVES

1. — Guru II

¹The head which bows not to the Lord is fit to be blown
away;
And the body which feels no pang of love is a mere skeleton to
be burnt.

2. — Guru V

Having made a false step in the beginning man has to wander
in the labyrinth of births and deaths.
Mistaking it for musk, he falls into a stinking puddle.

STANZA XV

Attend on that Name, O my heart, which rules over all,
Which is efficient to deliver us at the end,
And which can appease all the thirsts and hungers of our heart.
It is lucky ones, who Guru-guided, vibrate the Name which
brings low before their feet all their wicked slanderers.
You too should adore the Name which is highest of the high,
and before which all have to pay their obeisance.

XVI

STAVES

1. — Guru III

²An ugly and misbehaved woman may decorate herself, but at
heart being unfaithful she is no true wife.
She does not go by the will of her Lord; rather, ill-bred as she
is, she issues her own commands.
If she had conducted herself as guided by the Guru, she could
have been a source of relief to all.
But as it is, she cannot efface the lines etched by God on her
soul.
If she were to love His word, she would submit herself, body
and soul, to her Lord.
Nobody ever got Him except through the Word : you may think

¹Adi Granth, p. 89 (ਜੇ ਸਿਰੁ ਸਾਂਝੀ ਅਗੈ ਆਣਿ ਨਿਵਾਏ ।੧੫ ।)

²Ibid., p. 89 (ਵੇਸ ਕਰੇ ਕੁਰੂਪਿ ਕਉ ਡੰਡੁ ਦੀਓਇ ।੧੬ ।)

over it in your mind.

Only that woman is graceful and well-accomplished whose love is enjoyed by her Lord.

2. — Guru III

The infatuation of Maya is darkness whose end or limit is not seen.

The Self-led ignoramuses, unbuoyed by the Name, sink in it and suffer much pain,

Because the love they have is wordly and the actions they do everyday are merely ceremonious.

They would have, however, crossed this ocean of terrible possibilities if they had put themselves under the guidance of the Guru.

Such well-led people bearing the true Name in their hearts reach the heaven of Truth.

STANZA XVI

God, and none else, fills the earth, the water and the skyey spaces.

He Himself sits down as a judge : they who prove false are beaten and cast out,

And those who are found true are exalted : such is the justice done by God.

Let all praise the Lord, who protects the poor and the helpless, Who gives victory to the highteous and punishment to the wrong-doers.

XVII

STAVES

1.—Guru III

¹The perverse man is like a slut, ill-bread and unwomanish, Who leaves her husband and her home for another man's love,

Whose desire is never satiated, and who moans as she burns. She is graceless and ugly, because she is abandoned by her husband; and so is the man who is without the Name.

2.—Guru III

The word-imbued man actuated with the love of the Guru, is like a happy wife,

Who enjoys the company of her husband, with true love and

¹Adi Granth, pp. 89-90 (ਮਨਮੁਖ ਮੈਲੀ ਕਾਮਣੀ ਗਰੀਬ ਅਨਾਥਿਆ ੧੭੧)

devotion.

Which make her look extremely beautiful, charming and dignified.

So is a man like her, united to the Lord through the Name by the intermediary Guru.

STANZA XVII

All praise Thee, O Lord, as the One who rescues them when they are snared.

All salute Thee, O Lord as the One who keeps them from sin. Thou art the honour of the dishonoured, and art mightier than the mightiest.

Thou beatest down the proud, and humblest those fools who presume too much.

Thou givest glory to Thy saints and to the poor and the lost.

XVIII

STAVES

1.—Guru III

¹Great is the glory of him who walks in the will of the Guru. He is irrepressible, because his mind is reinforced by the surpassing Name.

This falls to the lot of him who is taken under the special grace of God,

Who keeps such opportunities in His own hand : this is understood by a rare few who are Guru-ward inclined.

2.—Guru III

They who contemplate the Name have their fixed day and night on God.

Maya who is slave of the Lord toils in their service.

They are made perfect by Him who is perfect and who regenerates man with His will.

They are emancipated, because they have understood that will from the Guru.

The obstinate know not that will, and will have to meet a cruel end.

They who have thought of God as taught by the Guru will cross over the terrible ocean of life.

They have extinguished all their evils in their good, and the Guru too has proved a ready pardoner.

¹Adi Granth, p. 90 (ਸਤਿਗੁਰ ਵੈ ਭਾਣੈ ਭਗਤ ਜਨ ਤਾਰਦਾ ।੧੮ ।)

STANZA XVIII

The devotees have faith in God that He knows everything.
They know that there is no higher Intelligence than God, and
that He administers justice.

Why should they fret or fear when God condemns nobody
unjustly ?

True is the Lord and true His justice; only the evil one loses his
ease.

Praise Him therefore with folded hands, O man of love, that
He saves his devotees.

XIX

STAVES

1.—Guru III

¹May I meet my Beloved and hold Him to my heart :
May I ever and ever praise Him through the love and affection
of the Guru.

She is a happy wife whom the Lord looks on with favour and
unites with Himself.

2.—Guru III

God is obtained by them who win His grace through the service
of the Guru.

By practising His presence, they become angels from men.
Thanks to the saving word of the Guru, they subdue their self
and quality themselves for His approach.

He then moves His pity and takes them into His abiding
peace.

STANZA XIX

God shows His greatness in that He enables man to worship
Him :

It is He in him that believes and He that exerts Himself in
service.

He gives joy to His worshippers and makes them rest at home.
To the wicked He allows no peace, but gathering them He
marches them off to the horrid hell.

He bestows love on His worshippers, and delivers them with
His support.

¹Adi Granth, pp. 90-91 (ਆਪਣੇ ਪ੍ਰੀਤਮ ਮਿਲਿ ਕਰਿ ਅੰਗੁ ਨਿਸਤਾਰਿਅਨੁ ।੧੯ ।)

XX

STAVES

1.—Guru I

¹Evil-mindedness is a Dom woman, cruelty a butcher's wife, a slanderous mind a sweeperess and proneness to wrath a pariah woman :

What avails it to draw the lines of a cooking square, when all these four are sitting beside us ?

Truth should take the place of a formal withdraw from pollution, Exertion in goodness as the sacrificial lines, and Name-contemplation as the ablution.

In the sight of God they alone are best who do not give a wrong lead to people.

2.—Guru I

What is a swan or a heron before the purifying glance of God ?

If it pleases Him, He can make a swan out of a crow.

STANZA XX

Whatever we want to do we should address God about it,

And, as avouched by the Guru, He will arrange it for us.

If we want to taste the immortalising Name, it will be found treasured up in the fellowship of saints.

"O Fear-destroyer, O Kind One, keep up my credit with Thee,"

Thus singing of His goodness, you may know His testimonies even though He is invisible.

XXI

STAVES

1.—Guru III

²All souls and bodies are His; they receive their sustenance from Him.

We learn from the Guru to worship Him as the eternal Giver.

I am much beholden to those who dwell on His as formless.

Their faces are always resplendent, and they receive homage from the whole world.

2.—Guru III

The contact of the Guru reversed the whole process of my

¹Adi Granth, p. 91 (ਕੁਬਾਧਿ ਡੂਮਣੀ ਕੁਦਇਆ ਅਲਖੁ ਪ੍ਰਭੁ ਲਾਖੀਐ । ੨੦ ।)

²Ibid., p. 91 (ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਨਾਨਕੁ ਪੈਨਾਇਆ । ੨੧ । ੧ । ਸੁਧੁ ।)

life : now I could enjoy and dispense all the sources of pleasure;
 Even the miraculous powers wait on me; but my mind unmoved
 lives in its own place, its own home.
 In that transcendental state, where unstruck melody is always
 resounding, I lose myself in a divine ecstasy.
 This heavenly love visits those souls for which it is predesigned
 from eternity.

STANZA XXI

I a minstrel of God, the Lord and Master, appeared at His door.
 He heard my cry from within and asked me to be presented.
 He called me in, and asked me, "O bard ! what purpose has brought you here ?"
 "Grant me, O merciful Lord, that I may ever contemplate Thy Name".
 The generous Lord gave me His Name, and clothed me with honour. (Corrected)
 By the grace of the one Supreme Being who is the true enlightener

1. SRI-RAG of Kabir

(To be sung in the same key as 'I have a dog'*)

- 1 ¹The mother thinks that her son is growing; she does not know
 that by each day his life is being shortened.
 She calls him her own, and makes much of him, while the Angel
 of Death looks on and laughs.
 So much hast thou deluded the world !
 How can it understand things properly,
 When it is under the spell of Maya ?
- 2 Shun the sweetness of sin, O man; that way lies certain death
 for you.
 Call upon the universal Lord through the immortalising word,
 so may you cross over the deep of life.
- 3 If it please God, faith springs up in man,
 Driving out all intervening superstitions and delusions,
 And awakening wisdom and peace in him,
 Until, under the Guru's care his heart is touched with love.

*See SRI-RAG, XXIX. I, page 48.

¹Adi Granth, pp. 91-92 (ਜਨਨੀ ਜਾਨਤ ਸੁਤੁ ਤਾ ਖਸਮੈ ਮਿਲਣਾ ।੧। ਰਹਾਉ ਦੂਜਾ ।)

In this course of life there is no death.
Let him know the Lord's will, and he shall meet Him.

2. SRI-RAG of Trilochan

- 1 ¹Preoccupied with the world too much, you take no thought of ageing or dying.
The sight of your family sends a thrill into your lily-heart; and yet, false as you are, you cast longing looks at others' wives !
It is given to a rare man to say :
"Oh ! I see in death-born age the messenger of yama,
Whom I cannot withstand.
O Lord, come and clip me in thine arms;
O come, and rescue me."
- 2 In various soft indulgences, afforded by your prosperity, you forget that you are a mortal, and think of yourself to be the only one undying in the world.
Duped by Maya you recollect Him not; and waste your life as a dullard.
- 3 You will have to tread a terribly difficult path, unpenetrated by the sun or the moon,
When you leave this word : then there shall be no memory left of earthly attachments.
- 4 You will say then, "Today He has become manifest to me in my mind, and I have seen Him as the King of Deaths.
There His powerful agents crush people between their hands, and none may dare to withstand them."
- 5 When I hear someone talking like this, I begin to see God pervading everywhere,
And I cry out : 'Lord : Thou knowest everything.'

3. SRI-RAG of Bhagat Kabir

- 1 ²Let me tell you, O Pandit, of a Being in me who is wonderful, but whom I cannot describe.
He bewitches high-souled men and celestial bards and heralds, and keeps the three worlds within His leash.
In me plays the Lord's own lyre, which gives out sounds unstruck :

¹Adi Granth, p. 92 (ਮਾਇਆ ਮੇਹੁ ਮਨਿ ਬਦਤਿ ਤ੍ਰਿਲੋਚਨੁ ਰਾਮਈਆ ।੫।੨।)

²Ibid., p. 92 (ਅਚਰਜੁ ਏਕੁ ਸੁਨਹੁ ਰਾਮ ਰਸਾਇਨ ਮਾਤਾ ।੪।੩।)

- A mere glance from Him stirs a melody which collects my soul towards Him.
- 2 I turn my skull into a furnace, my right and left nostrils into the feeding and the exhaust pipes of the Still, and my clear conscience into the golden receiver, In which trickles down a very limpid stream; this is the sweetest essence I distil.
- 3 And—what is unique—I make my life-breath a wine-cup for me. I am the only Yogi of this kind in the world; could any king come up to me ?
- 4 I get drunk with His love, and in this divine frenzy the knowledge of the Supreme flashes upon me. All the rest of the world is led astray in error; only my soul is intoxicated with the divine elixir.

4. SRI-RAG of Bhagat Beni

(To be sung in the same key as the 'watches'*)

- 1 ¹O man, when you were in the pit of the womb, you were given to deep meditation with your upside down : Not particular about the dignity of the earthy body, and free from all later follies, you were simply intent on God, day and night. Recall those days, the trouble and the strain unbearable; and see how you have expanded your mind since then ! As soon as you left the womb and entered the chamber of death—this world—you cast out God from your mind. What mental perversity led you to this error ? O fool ! You will have to rue it. Do not persist in this contrariness; think of God; otherwise you will go to the abode of death.
- 2 As a child you gave yourself to the joy of play and sweets, and by degrees the love of the world grew on you. When you came to taste the sweet poison of dainty dishes and meat-extracts, there appeared in you the five deadly passions to harass you. You avoided meditation, hard service, self-restraint and other well-advised actions, like practising the presence of God.

*See page 138.

¹Adi Granth, p. 93 (ਰੇ ਨਰ ਗਰਭ ਮੁਕਤਿ ਕਿਨਿ ਪਾਈ ॥੫॥)

- Lust surging in your darkened your mind, and you brought in a woman to cling to your bosom.
- 3 In the ardour of youth, you began to stare at other women's faces, and ceased to distinguish between proper and improper relations.
- Losing your bearings with over-sexuality which is a towering passion, you knew not what was good or bad.
- Your heart dilated with pride at the sight of your children and wealth, and you cast out all feeling for God.
- You weighed in your mind the wealth of others, when they lay dying; and in this way you ruined your life through the sex and the mouth.
- Then your hair grew white, whiter than the snow-drop, and your voice became feeble, as if coming from the depths of the earth.
- Your eyes began to flow and your intellect and strength left you; then your desires were in a whirl,
- And your passions came down in torrents to flood your senses and to wither the bloom of your body.
- Leaving the word of the Immortal unavailed of in this region of mortality, you had to repent afterwards.
- 5 Seeing the little bodies of your young ones, you purred to yourself and forgot everything in self-complacence.
- You coveted to live more, but your eyes failed you.
- Your vital flame was spent up and the bird of your soul had to fly; then the dead body lying in the house or even in its courtyard was not considered tolerable.
- Here ye saints, says Beni, who ever got salvation after such a death ?

5. SRI-RAG of Ravidas

- 1 ¹Between Thee and me, and me and Thee, O Lord, what difference can there be ?—
- The same as between gold and its bracelet, between water and its ripple.
- If we did not commit sins, o infinite !
- How should thou have gained the name of 'redeemer of sinners' ?

¹Adi Granth, p. 93 (ਤੋਹੀ ਮੋਹੀ ਮੋਹੀ ਤੋਹੀ ਸਮਝਾਵੈ ਕੋਊ ।੩।)

- 2 Thou who art the Overlord knowest the secrets of our
 hearts.
 The servant is known from his master, and the master from his
 servant.
- 3 May someone impart me the wisdom to dedicate my body and
 soul to Thy adoration,
 And may he show me that Thou art equally distributed in
 all.

RAG-MAJH
QUARTETS (Chaupadas)

Key 1

by Guru IV

By the grace of the One Supreme Being, of the true name,
creator, devoid of fear and enmity, undying, unborn, self-
existent and the enlightener

(i)

- 1 ¹The Name of God is pleasing to my mind.
Fortunate are they who name Him without ceasing.
It is the perfect Guru who does it perfectly; it is given to a rare
few to do it after him.
- 2 I take it with me as my journey's provision.
It goes with me as my life's companion.
It was instilled in me by the perfect Guide, as the unfailing
wealth divine.
- 3 God is my Sweetheart, my royal Beloved.
O for someone to bring me to that life-enlivener !
I cannot live without seeing my Darling; my eyes are flowing
with tears.
- 4 The Guru is my friend, my childhood's chum.
I cannot help seeing him, O my mother.
Be kind, O God and introduce me the Guru, who has the wealth
of the Name in his gift.

(ii)

- 1 ²God is the life of my body and soul;
I do not know of anybody else.
O that by a happy chance I could meet some good man, some
saint, who could grant me a vision of my divine Beloved.
- 2 I search my body and mind to look for Him.
How shall I find Him, O mother mine ?
I present myself in a holy throng, and inquire after Him; and lo

¹Adi Granth, p. 94 (ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਨੁ ਪਲੈ ਜੀਉ ॥੪॥੧॥)

²Ibid., p. 94 (ਮਧੁਸੂਦਨ ਮੇਰੇ ਮਿਲਿ ਰਹੈ ਜੀਉ ॥੪॥੨॥)

He is found domiciled there !

- 3 My dearly-loved Guru is my protector.
I am a defenceless child : O cherish Thou me !
The complete Guru is my mother, father, guide; and meeting
him my heart opens out in joy as the lotus does with the
touch of water.
- 4 I find no sleep without seeing him.
In my body and soul is pain, caused by his separation.
O God, be merciful and bring about a union with him, that I
may feel happy.

(iii)

- 1 ¹Let us read about the goodness of God, and dwell upon His
excellences.
Everyday we should hear of His Name and His discourse,
And meeting in holy assemblies we should sing His praise, and
so get across the arduous ocean of life.
- 2 Come, my friend, introduce me to my God.
Give me a message from my Beloved.
I shall count him as my friend and companion nay my darling
brother, who would show me my mighty Lord.
- 3 If ailment is known to my unerring Guide divine :
That is, I cannot live without articulating the Name.
Give me the healing spell, O perfect Saviour, and save me with
the Name of God.
- 4 I am a rain-bird, come to roost with the Guru,
Who will slip the expected drop into my mouth.
God is the ocean and I am the fish of the water; without water
I must die.

(iv)

- 1 ²O holy people of God, my brethern, let us come together.
Show me my Lord God, for whom I hunger.
Fulfil my longing, O Fountain of Life universal; my heart will
be saturated with Thy presence, when I shall meet Thee.
- 2 Sitting in a holy congregation I shall speak the word of God,
And the discourse on Him shall be pleasing to my mind.
I like His sweet Name, which I drink as nectar from the Guru.
- 3 It is lucky men who get into a holy assemblage;

¹Adi Granth, p. 95 (ਹਰਿਗੁਣ ਪੜੀਐ ਬਿਨੁ ਮਰੀਐ ਜੀਉ ।੪।੩।)

²Ibid., p. 95 (ਹਰਿ ਜਨ ਸੰਤ ਮਿਲਹੁ ਮਨੁ ਭੀਜੈ ਜੀਉ ।੪।੪।)

The unlucky ones have to nock about in error.
Without a leading from above no one can find a holy gathering,
without which man is liable to soil himself.

- 4 Come and meet me, O beloved World -Soul !
Out of mercy put thy Name into my heart.
By the Guru's showing, it tastes so sweet and heart-easing; my
heart is really pleased with it.

(v)

- 1 ¹The awareness of God the Enlightener gives us a taste in Him,
and then He Himself comes streaming into us.
The heart that is imbued with His love drinks in this stream
And bubbling forth with it, the mouth and the speech with the
Name.
- 2 Come, O saints, take me to your bosom,
And tell me something about my Beloved.
Meet me, O holy men of God ! I shall offer my heart to him
who would recite to me the word of the Guru.
- 3 By good fortune I have met such a saint at the instance of God.
He is the perfect Guru, who has poured the juice of God's
Name into my mouth.
The unlucky one meets no Guru, and led by himself falls into
the pit of the womb at every turn.
- 4 The merciful Lord took mercy on me,
And purged me of all the filth of pride and other evils.
He showed in the body itself cities and markets open, in which
the good ones are carrying on the holy traffic.

(vi)

- 1 ²I want to dwell upon God's Name and His excellences.
I shall join the company of the good where I shall learn to
invite the Name into my heart.
The Lord God is unreachable, incomprehensible, but with the
help of the Guru we can enjoy His delights.
- 2 Blessed, blessed is the man of God who knows Him.
I shall go to him and ask him to tell me of God.
I shall press his feet, and wash them rubbing, and so meeting
him shall drink the juice divine.
- 3 The generous-minded Guru inculcates the Name,

¹Adi Granth, p. 95 (ਹਰਿ ਗੁਰ ਗਿਆਨੁ ਗੁਰਮੁਖਿ ਸਉਦਾ ਜੀਉ ॥੪॥੫॥)

²Ibid., pp. 95-96 (ਹਉ ਗੁਣ ਗੋਵਿੰਦ ਹਰਿ ਨਾਮਿ ਪਰੀਚੈ ਜੀਉ ॥੪॥੬॥)

When I have the good fortune to see him.
From him I take the ambrosial Name, which saturates me and
my speech with nectarious Truth.

- 4 In God's holy synod we meet with the man of truth,
In whose company we are haunted by the Name.
There we hear God's epic and repeat it to others, with a heart
satisfied with the Guru-taught Name.

(vii)

- 1 ¹Come, dear sisters, join me.
I shall devote myself to her who shows me my Beloved.
Thanks to the Guru in whose company I found my friend, my
God.
- 2 Wherever I look, there is the Lord.
He informs every heart, the knower of inwardness.
The Guru — the wonderful Guru — has shown Him to be
present in our midst.
- 3 In all is the same clay, the same breath, and the same light.
One spirit moves in all, but as individualised it works distinctly
and unmingled.
This oneness is shown by the Guru, whom we may well
admire.
- 4 The Guru — I say in all humility — speaks the word of nectar,
So dear and pleasing to the hearts of his disciples,
When he in his perfection instructs them for their good.

by Guru V

(viii. 1)

- 1 ²My heart is longing for a sight of the Guru.
It cries like the rain-bird
Its thirst is insatiable; it gets no rest without having a glimpse
of the dear Saint.
O for a glimpse of the dear Guru-Saint !
- 2 Your face is beautiful, and your voice is an air from heaven.
It is long long ago I saw you, my Sire.
Blessed is the place where you dwell, my friend, my Lord.
O for a chance to move round my Guru-friend, my Lord !
- 3 When I did not meet you for a moment, it used to appear as an
age; a dark age;

¹Adi Granth, p. 96 (ਆਵਹੁ ਭੈਣੇ ਤੁਸੀਂ ਪਰਉਪਕਾਰੀਆ ਜੀਉ ॥੪॥੭॥)

²Ibid., pp. 96-97 (ਮੇਰਾ ਮਨੁ ਲੋਚੈ ਦਾਸੁ ਤੁਮਾਰੇ ਜੀਉ ॥੧॥੮॥)

And now—when shall I see you again, O my beloved Lord ?
Without seeing your Guru-durbar, I cannot find sleep and the
night is difficult to pass.

O for a sight of that true Guru-Durbar !

- 4 My luck has turned, and the Guru has brought me back to the
Saint.

He is as the unpassing God found at home.

May I ever serve him, and never again part from him for an
instant ! Am I not his soothfast slave ?

I am his slave; may I live to be a sacrifice unto Him !

(ix. 2)

- 1 'That season is fine when thoughts turn towards Thee.
That work is pleasant which promotes Thy service.
That heart feels ease which enshrines Thee, O benefactor of
all !
- 2 Thou art our common Father and Lord.
In Thee are exhaustless stores of various riches.
He who receives them from Thee is well-content, and is found
in piety to Thee.
- 3 All are waiting on Thy hope.
Thou abidest in every heart.
All are partners in Thee; none looks on Thee as an outsider.
- 4 Thou savest those who guide themselves by the Guru,
And sendest the self-willed roving through existences.
All is manifest as Thy play; on my life I say.

(x. 3)

- 1 'Poised at his ease, man hears the music of the Yogis dreams,
And for ever feels happy and playful in being employed with
the Guru's word.
He balances his desires; and that is his striking a high pose and
entering a caved trance.
- 2 After roving abroad he has come back home,
And having obtained the object of his quest,
Is fully satisfied, because — as you see, O good men — he has
been shown by the Guru all that is revealable about God :
- 3 'That He Himself is the ruler as well as the ruled,
That He is abstemious as well as indulgent,

¹Adi Granth, p. 97 (ਸਾ ਰੁਤਿ ਸੁਹਾਵੀ ਖੇਲੁ ਦਸਾਹਰਾ ਜੀਉ ॥੪॥੨॥੯॥)

²Ibid., p. 97 (ਅਨਹਦੁ ਵਾਜੈ ਇਕ ਪਸਾਰਿਆ ਜੀਉ ॥੪॥੩॥੧੦॥)

And that sitting on the throne as a true Judge He removes all causes or complaints or grievances."

- 4 I have described Him just as I have seen Him.
Only that man can appreciate Him who has entered the mysty.
His life is crowned with joy, as his light blends with the Supreme
Light, and he sees One spread out everywhere.

(xi. 4)

- 1 ¹In the house where the Bridegroom arranges His nuptials
Friends gather to sing songs of rejoicing.
Joy and fun are in place only where the bride is adorned by her
Spouse.
- 2 A woman is accomplished, and with luck,
Is sonful, good and wifely,
Is beauteous, well-bred and wise, if she enjoys the love of her
Husband.
- 3 She is well-behaved and distinguished,
Her decorations become her, and so her wisdom,
She is well-born and well-brothered, if she is graced with her
Spouse's love.
- 4 Her glory is beyond all telling,
Because she is taken to His bosom by her Lord.
Her wedlock is eternal, as she is married to One who is
unapproachable and unapprehensible and she enjoys His
love.

(xii. 5)

- 1 ²Man is ever on the search to behold God :
He trudges along in all sorts of forests,
Crying, "My Lord is absolute as well as related; is there anyone
who would bring me to Him ?"
- 2 He recites without book the philosophy of the six Shastras,
Offers oblations, applies frontal marks and bathes at places of
pilgrimage;
He performs yogic purifications and goes through all the eighty-
four postures; but by none of them is he able to pacify his
soul.
- 3 As a yogi he repeats mantras and does penances extending over
many years;

¹Adi Granth, pp. 97-98 (ਜਿਤੁ ਘਰਿ ਪਿਰਿ ਪ੍ਰੇਮ ਸਾਧਾਰੀ ਜੀਉ ।੪।੪।੧੧।)

²Ibid., p. 98 (ਖੋਜਤ ਖੋਜਤ ਦਰਸਨ ਨਾਨਕੁ ਗਾਵੈ ਜੀਉ ।੪।੫।੧੨।)

He travels and travels until he goes over the whole earth;
But for all his trekking, his mind is never at ease even for a
moment.

- 4 To me however, the Lord has been more kind : He has
introduced me to a saint,
Who has put my body and mind to rest, I feel consoled,
The Eternal resides in my heart, and I sing to Him a song of
joy.

(xiii. 6)

- 1 ¹The Supreme Brahm is infinitely divine,
Beyond all reach, beyond all sense, mysterious,
incomprehensible;
And yet through the Guru, the redeemer, He can be
contemplated as the Cherisher of the poor, the Protector
and Lord of the earth.
- 2 Through the Guru He saves as the destroyed of demons, like
Madhu.
It is through the Guru He becomes companionable like Krishna
the enemy of Mura;
And it is through the Guru that we can approach Him as the
incarnation of mercy; there is no other way,
- 3 Our long haired Krishna is free from requirements of the
stomach, nor does he pit Himself against anyone.
His feet draw the worship of untold millions.
A true monotheist is one who, Guru-taught, keeps such a God
rooted in his soul.
- 4 The Endless and the Boundless has yet a vision which is never
unavailing —
As all-resourceful and ever-giving.
Thinking of such a Name conjured by the Guru, we could save
ourselves, but very few of us attain to such a vision.

(xiv. 7)

- 1 ²What Thou sayest must be done; what Thou givest must be
accepted.
Thou art the hope of the poor and the unowned.
Thou art all in all, my Beloved, and mine is to bow before Thy
might.

¹Adi Granth, p. 98 (ਪਾਰਬ੍ਰਹਮ ਅਪਰੰਪਰ ਵਿਰਲੀ ਜਾਤੀ ਜੀਉ ॥੪॥੬॥੧੩॥)

²Ibid., p. 98 (ਕਹਿਆ ਕਰਣਾ ਦਿਤਾ ਮਿਲਣੁ ਸੁਭਾਈ ਜੀਉ ॥੪॥੭॥੧੪॥)

- 2 By Thy will man goes into the wilderness, and by the same will
he returns to the way.
That will, revealed through the Guru, makes him sing God's
praises,
Or misled by superstition goes wandering away in a multitude
of lives : all within that will.
- 3 No one is foolish by himself, and no one wise :
Everything occurs as determined by Thy will.
O Thou beyond all reach, beyond all sense, illimitable and
unfathomable ! no one can estimate Thee.
- 4 Give me, dear God, the dust of Thy saints,
Now that I have flung myself at Thy threshold.
May I meet Thee at my ease, and may my heart, gazing at Thy
face, find its satisfaction.

(xv. 8)

- 1 ¹Man suffers, because he forgets God.
As hunger seives him, he runs about in different ways.
He finds relief as he recalls the Name, which is a gift of the
Merciful Lord to the poor.
- 2 I am guided in this by a Guru who is very resourceful.
As soon as I bring him to my mind, my whole trouble is taken
off,
The disease of worry and the pain of selfhood depart, as he
takes me into his charge.
- 3 I place all my demands before him like a child,
And he gives me without stint the joys of God.
Falling at his feet I do so much to ingratiate myself with him,
calling him my benefactor and preserver.
- 4 Oh ! how I admire my perfect Guide,
Who has cut away all my bonds,
And purging me by touching my heart with the Name has filled
me with His love.

(xvi. 9)

- 1 ²O darling God, kindly and sportive,
Yet deep and thoughtful; infinite and yet owning our small
earth !
O lofty, fathomless and eternal ! I live by calling on Thee.

¹Adi Granth, p. 98-99 (ਦੁਖ ਤਕੇ ਜਾ ਰੰਗਿ ਰਸਾਲਾ ਜੀਉ ॥੪॥੮॥੧੫॥)²Ibid., p. 99 (ਲਾਲ ਜੋਪਾਲ ਪਰਿ ਪਰੀਵਾਂ ਜੀਉ ॥੪॥੯॥੧੬॥)

- 2 O breaker of woes and source of joys invaluable !
 O fearless, hateless, mysterious, immeasurable.
 Deathless, unborn, self-existent ! my mind thus sensing Thee
 gets comforted.
- 3 O joyous Herdsman, be ever with me,
 Thou that lookest after the high and the low !
 I drink, as guided, the elixir of Thy Name, which is so sweet
 and refreshing to the mind !
- 4 In weal or woe I turn to Thee, O Love !
 This good sense I got from the Guru.
 Thou art my support, O Lord; by Thy love I shall be saved.
 (xvii. 10)

- 1 ¹Blessed was the occasion when I met the Guru.
 So happy was this contact that as soon as my eyes fell on him,
 I felt saved.
 Blessed blessed was the hour and the moment which brought
 us together.
- 2 The mere resolve purified my mind;
 As I put forward my foot on the path of God, all my delusion
 left me;
 And as I listened to the Guru's tale of the Divine joys, I got rid
 of all my evils.
- 3 There inside me and outside me was all His word,
 Uttered by Him, and explained by Himself.
 Had not the Guru said that all was One, only One, and that
 nothing could be beside Him ?
- 4 For drink I had from him the sweet Name of God.
 The Name became my food and clothing,
 And in the Name I found my joy and sport and all my soft
 indulgences.

(xviii. 11)

- 1 ²I crave one thing from all saints.
 And for this I pray to them in all humility,
 And offer myself to them in a thousand ways : that they should
 grant me the dust of their feet.
- 2 Thou art the Giver, Thou Disposer of Destinies !
 Efficient to grant all comforts

¹Adi Granth, p. 99 (ਧੰਨੁ ਸੁ ਵੇਲਾ ਕੀਨੇ ਭੋਗਾ ਜੀਉ ॥੪॥੧੦॥੧੭॥੧)²Ibid., pp. 99-100 (ਸਗਲ ਸੰਤਨ ਪਹਿ ਬਿਨਸੇ ਕੁਰਾ ਜੀਉ ॥੪॥੧੧॥੧੮॥੧)

- And to furnish every one with his requirements : O bring to
fruition my chance of life.
- 3 By the coming in of Thy presence my bodily tenement shall be
sanctified.
And therewith I shall be able to overcome the difficult fastnesses
of my soul,
Because Thou art an unequalled hero, O Thou Giver and
Disposer of Destinies !
- 4 As the dust of the saints was applied to my brow,
The perversion of sense and unfortunate obtuseness was
straightened out.
And I sat in the House of Truth to sing its praises, all Falsehoods
vanished.

xix. 12

- 1 ¹Be Thou never out of my mind, O Bountiful One :
Do this kindness, O Thou that art attached to Thy lovers !
Grant me this gift that I may ever mediate on Thee.
- 2 I am blind earth, kindled by Thee with sense.
Thou hast given me good places and everything else,
Such as joys, shows, entertainments and what not — all
happening as Thou wishest.
- 3 I receive everything as Thou givest.
I eat all kinds of dainty dishes,
And enjoy luxurious beds, cool breezes and care-free
amusements.
- 4 Give me wisdom enough not to forget Thee,
And mind enough to dwell on Thee.
May I praise Thee with every breath I draw in the shelter of the
Guru's feet.

(xx. 13)

- 1 ²To praise Thee is to obey Thee, O master of Thy will !
That which pleases Thee is knowledge, contemplation,
meditation, and perfection of wisdom.
- 2 That man sings Thy Name
Who is after Thy heart, O Lord !
Thou art of saints, as saints are of Thee, because their hearts
are in tune with thee.

¹Adi Granth, pp. 100 (ਵਿਸਰੁ ਨਾਹੀ ਏਵਡੁ ਗੁਰ ਚਰਣਾ ਜੀਉ ॥੪॥੧੨॥੧੯॥)

^੨Ibid., p. 100 (ਸਿਫਤਿ ਸਾਲਾਹਣੁ ਤੇਰਾ ਤ੍ਰਿਪਤਿ ਅਘਾਨਾ ਜੀਉ ॥੪॥੧੩॥੨੦॥)

3 Thou nourishest Thy saints,
And they play in Thy company as a fellow-herdsman.
Thy saints are very dear to Thee, and they hold Thee as their
life-breath.

4 I offer my heart to such saints
As know Thee and are well-affected by Thee.
In their fellowship I feel constantly blest, quaffing the Divine
Essence and is reassuring pleasures.

(xxi. 14)

1 ¹Thou art an ocean, and I Thy fish.
Thy Name is the rain-drop, and I a cuckoo overcome by thirst.
For Thee I long, for Thee I thirst; my heart is taken up with
Thee alone.

2 As a child feels contented with a suck,
As a poor man is comforted with a rich find,
As a thirsty man is refreshed by a drink, so is my soul happy
with God.

3 As a lamp glows in darkness,
As a wife, intent on her Lord, fulfils her desire thereby,
As one becomes happy on meeting one's beloved, so is my
heart gladdened with the love of the Lord.

4 The saint has put me into the way of God,
And led me kindly into His intimacy.
He is mine, and I am His; this truth has been revealed to me by
the Guru's word.

(xxii. 15)

1 ²His sweet Name is so holy,
So joy-giving and pain-dispelling.
I have tested and tasted all other joys, but to my mind God is
the daintiest of all.

2 Whoever partakes of His joy is satisfied,
And becomes immortal.
It comes to him in whose mind resides the Word.

3 He who gets it feels completely filled.
No wavering for him who knows its taste.
But it is a rare fortune to come by it.

4 God comes to hand with one man, and he shares Him with

¹Adi Granth, p. 100 (ਤੂੰ ਜਲ ਨਿਧਿ ਸਚੁ ਦੀਨਾ ਜੀਉ ॥੪॥੧੪॥੨੧॥)

²Ibid., pp. 100-101 (ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦਾ ਵਿਰਲੀ ਡੀਨਾ ਜੀਉ ॥੪॥੧੫॥੨੨॥)

many,
 Saving all who come in contact with him.
 He it is who grants the treasurable Name;
 But how few have the vision imparted to them !

(xxiii. 16)

1 ¹All sources of mental and material wealth are with my
 Lord.

With Him, the profound One, is also the boon of life.
 Millions of joys are therefore his who attaches himself to the
 Guru dealing in such a God.

2 To see him is to get cleansed.
 He it is who saves our brothers and friends.
 It is through his kindness that we are enabled to think of the
 unapproachable and incomprehensible Truth as our
 Master.

3 It is the Guru who shows us His infinitely high and inaccessible
 palace,

Which is sought after by all created things,
 And is yet hard to visualise except through rare fortune.

4 Solemn and deep is the mystery of Thy nectar-Name.
 Saved is the man whose heart enshrines it,
 All his bonds being broken by the Guru, he enters the ultimate
 rest.

(xxiv. 17)

1 ²It is His grace that turns my thought to God,
 And His mercy that makes me sing His praise.
 Let us keep Him in our minds, all our lives, as we sit or stand,
 sleep or work.

2 The holy man has given me the Name as a medicine,
 Which purges me of sins and makes me pure.
 All pains are taken out, all troubles vanish, leaving me serenely
 happy.

3 He who wins support from my Beloved
 Is delivered from the ocean of the world.
 What fear has he who believes the Guru to be true ?

4 Ever since I got into his holy company
 The mere contact drove out the demon of pride,

¹Adi Granth, p. 101 (ਨਿਧਿ ਸਿਧਿ ਰਿਧਿ ਸਹਜਿ ਸਮਾਈ ਜੀਉ ॥੪॥੧੬॥੨੩॥)

²Ibid., p. 101 (ਪ੍ਰਭੁ ਕਿਰਪਾ ਤੇ ਮੇਰਾ ਪੜਦਾ ਜੀਉ ॥੪॥੧੭॥੨੪॥)

And I sing of God with every breath I draw, believing that the
Redeemer has cast a veil over my sins.

(xxv. 18)

- 1 ¹The Lord pervades His servant as warp and woof.
Being his benefactor, He looks after his needs.
I draw water, I fan, I grind corn for His servant, believing this
to be a work for the Lord Himself.
- 2 The Lord having cut off his servant's bonds applied him to his
work.
His commands are pleasing to the heart of His servant,
Who does what pleases his Master, being skilful in things at
home and abroad.
- 3 The Master is wise, knowing all conditions,
And His servants are free to all His joys.
Whatever is of the Lord belong to the servant, who is
distinguished only by his association with the Lord.
- 4 He who is honour-robbed by the Lord
Shall not be called again to render account.
I look upon him as an ideal servant, worth dying for, a gem of
the Deep and Unfathomable.

(xxvi. 19)

- 1 ²Everything is within at home, nothing abroad.
He who looks out elsewhere is led astray in doubt.
But led inwards by the Guru when man finds Him there, he is
made happy in body and mind.
- 2 A stream of nectar pours softly on him,
And his soul drinks it, as it listens to the word and dwells on its
meaning.
In this way he enjoys his days and nights, ever sporting with the
Lord.
- 3 After a separation of many lives, he is reunited with Him —
Thanks to the Guru, the branch dried up has grown green
again.
The Union has been effected through the holy man improving
his intellect and teaching him the Name.
- 4 As a ripple blends with the ocean,
So has his soul merged with the Supreme Soul,

¹Adi Granth, pp. 101-102 (ਉਤਿ ਪੋਤਿ ਸੇਵਕ ਗੰਭੀਰਾ ਗਉਹਰੁ ਜੀਉ ॥੪॥੧੮॥੨੫॥)

²Ibid., p. 102 (ਸਭ ਕਿਛੁ ਘਰ ਮਹਿ ਹੋਈਐ ਜਉਲਾ ਜੀਉ ॥੪॥੧੯॥੨੬॥)

Breaking the shutters of error, never to wander out again.

(xxvii. 20)

- 1 ¹My life for one who gives his ear to Thy praises
Or plies his tongue to utter Thy Name,
Or adores Thee with his body and soul.
- 2 I wish to wash the feet of him who walks in Thy way.
My eyes long to see that kindly person,
And my heart would bestow itself on that friend of mine, who
has found Thee through the Guru.
- 3 Fortunate indeed are they who know Thee.
In the midst of all they live apart and uncorrupted.
They cross the deep of life in the company of the holy pilot and
subdue all emissaries of evil.
- 4 With them my soul has taken shelter,
Abandoning all expectations from others and my own dark
attachments.
May they grant me the gift of the Name of that One who is
beyond all reach, beyond all plumbing.

(xxviii. 21)

- 1 ²Thou art a tree, whose branch has blossomed out.
Thou who wert invisible have spread out into the visible.
Thou art an ocean, Thou its foam and its bubbles; there is
nothing to be seen beside Thee.
- 2 Thou art a string, Thou also its beads,
The arch-bead and the knot at the top.
Thou art the first, the midst, and the last; none other is seen
besides.
- 3 Thou our comforter art both qualified and unqualified;
Art perfectly detached, and yet a connoisseur enjoying everything
with love.
Thou Thyself knowest Thy own feats, and Thyself controllest
their performance.
- 4 Thou art the Master, and Thou again the servant.
Thou, O Lord, art the mystery as well as its revelation.
I would ever sing Thy praises as Thy soothfast slave, if Thou
wert to cast a tiniest glance at me.

¹Adi Granth, p. 102 (ਤਿਸੁ ਕੁਰਬਾਣੀ ਜਿਨਿ ਅਗਮ ਅਗਾਧੇ ਜੀਉ ।੪।੨੦।੨੧।)

²Ibid., pp. 102-103 (ਤੂੰ ਪੇੜੁ ਸਾਖ ਨਦਰਿ ਨਿਹਾਲੀਐ ਜੀਉ ।੪।੨੧।੨੨।)

(xxix. 22)

- 1 ¹Happy is the speech by which the Name is uttered—
(Oh ! how few — touched by the Guru's grace — know it !)
Blessed is the time spent in singing or hearing of God;
approved are the lives of those who do so.
- 2 The eyes are perfect which see the vision of God.
Those hands are good which write the goodness of God.
Those feet are beautiful which walk in the way of God and
mark the trial for others.
- 3 Hear, O friend, my dear companion :
The holy fellowship has saved us in a moment.
Our sins were scraped out, our hearts became clean, and our
comings and goings were abolished.
- 4 With folded hands I prayed like this :
"I am like a sinking stone; O take mercy, and save me."
God did take mercy on me, and made Himself pleasing to my
heart.

(xxx. 23)

- 1 ²Thy word is nectar, O Lord.
As I hear it, I am exalted to the highest reach of my destiny.
At the sight of the true Redeemer, my mind — with all its
burning extinguished — becomes content.
- 2 Joy sets in, and pain flies far away
At the first mention of the Name by the tongue of the saint,
And I feel filled as land and sea in rains; no part of me is empty.
- 3 The Creator has moved His mercy —
He who looks after all His creatures —
And by His grace and kindness all have been fully satisfied.
- 4 All Nature has been made green,
And this by Him in a moment.
I too, as guided, look up to Him, believing that He will fulfil
the desires of my heart.

(xxxi. 24)

- 1 ³Thou art my father, Thou my mother;
Thou art my kinsman, Thou a brother.
It is Thou who protects me everywhere : then why should I

¹Adi Granth, p. 103 (ਸਫਲੁ ਸੁ ਬਾਣੀ ਮਨਿ ਭਾਣਾ ਜੀਉ ॥੪॥੨੨॥੨੯॥)

²Ibid., p. 103 (ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਹਰਿ ਆਸ ਪੁਜਾਏ ਜੀਉ ॥੪॥੨੩॥੩੦॥)

³Ibid., p. 103 (ਤੂੰ ਮੇਰਾ ਪਿਤਾ ਜਿਤਾ ਬਿਖਾਰਾ ਜੀਉ ॥੪॥੨੪॥੩੧॥)

fear or worry ?

- 2 It is Thy grace that makes me know Thee.
Thou art my prop and my trust.
Without Thee there is none other; all is Thy play and Thy stage
of action.
- 3 All living beings are Thy creatures,
Set to work by Thee according to Thy pleasure.
Everything happens as brought about by Thee; nothing is
possible from us.
- 4 Great comfort is mine as a result of meditating on the Name,
And my heart is soothed by the singing of His praise.
The perfect Guru rings congratulations to me on my success in
the hard won battle.

(xxxii. 25)

- 1 ¹It is God who upholds our life's breath and our minds.
It is the hymning of His infinite praises that keeps his devotees
alive.
His immortalising Name is the abode of excellences, which
when constantly contemplated makes one happy.
- 2 If a man sets out from his house with this desire
That he should be relieved of births and deaths, let him come
to the holy fellowship, and the things will be done.
A mere sight of the Guru obtained there will crown his hopes
and wishes.
- 3 He who is unapproachable and inconceivable, whose measure
is not known,
And who is sought after by ascetics, adepts and philosophers,
Is yet revealed by the Guru in the mind itself when its egoism
departs and erring ceases.
- 4 As I uttered the word of ineffable peace,
Which is the source of all joy, all felicity, all freedom,
My Lord was moved to mercy, and His Name came to home
with me.

(xxxiii. 26)

- 1 ²I live as a listen to Thy tidings.
Thou being my Lord Supreme as well as my sweet Beloved.
Thy works are known to Thee alone; I only, know that I have to

¹Adi Granth, pp. 103-104 (ਜੀਅ ਪ੍ਰਾਣ ਪ੍ਰਭੂ ਮਹਿ ਆਇਆ ਜੀਉ ॥੪॥੨੫॥੩੨॥)

²Ibid., p. 104 (ਸੁਣਿ ਸੁਣਿ ਜੀਵਾ ਭਏ ਨਿਹਾਲਾ ਜੀਉ ॥੪॥੨੬॥੩੩॥)

- rely on Thy support, O Lord.
- 2 My heart is refreshed when I praise Thee;
It drops all dirt when listening agape to Thy wonderful story.
I am rapt in Thy presence when I enter the company of Thy
saints.
- 3 I should remember my Lord with every breath :
This is the good counsel I take from the Guru to my heart,
Where by Thy grace it burns as my only light, Merciful Preserver
of all !
- 4 Thou art the veritable Truth itself,
Existing by Thyself for evermore.
Thy wonders are manifest, O Beloved, and as I see them I feel
blessed.

(xxxiv. 27)

- 1 ¹Rains have come, as He decreed.
Let us join with saints, O friend, and hail His name.
The atmosphere is cooled and we have entered on a period of
serene comfort it is all due to God.
- 2 Everything is given in great abundance.
God in His mercy means to feed everyone to his fill.
O my Giver ! bestow Thy gifts in such a way that all creatures
may feel filled to satisfaction.
- 3 The Lord is true, as His Name is true.
Let by the Guru I always think of Him.
He dispels the fear of life and death and ridding us of false
attachments extinguishes our sorrow and pangs.
- 4 I praise Him with every breath.
As I utter His Name, all my bonds are broken,
And in a moment my hopes are fulfilled, when I think of His
goodness.

(xxxv. 28)

- 1 ²Come O goodman saint, my loved friend !
Let us sing together the praises of the One beyond reach, beyond
bound;
Let us think of Him who has made us, and whose praise when
heard or sung makes us free.
- 2 To the end that the sins of our past lives may vanish,

¹Adi Granth, p. 104 (ਹੁਕਮੀ ਵਰਸਣ ਲਾਗੇ ਗੁਣ ਜਾਪੇ ਜੀਉ ॥੪॥੨੭॥੩੪॥)²Ibid., pp. 104-105 (ਅਉ ਸਾਜਨ ਸੰਤ ਅੰਮ੍ਰਿਤ ਪੀਏ ਜੀਉ ॥੪॥੨੮॥੩੫॥)

That whatever fruits of this life we wish to gather may be ours,
We should call upon that Lord, the true Master who provides
daily bread to everyone.

- 3 Calling upon His Name brings all comforts
And banishes all fears.
He who serves Him is saved, and his affairs are all arranged.
- 4 I have come to throw myself on Thee :
Take me unto Thyself as it may please Thee,
And be kind enough, O Lord, to attach me to Thy worship,
that I may quaff the true nectar of Thy Name.

(xxxvi. 29)

- 1 ¹The Lord God was moved to mercy,
And made the clouds rain in all places.
It was the Creator, always kind and merciful to the poor, who
thus cooled the atmosphere.
- 2 They were His own creatures whom He has sustained.
As a mother takes care of her children.
As the breaker of woes and the ocean of weal, the Lord gives
sustenance to all.
- 3 The Kind One fills the sea and land.
Our life for Him in admiration !
Day and night I think of Him who brings ease to all in a
moment.
- 4 God Himself has sent relief to everybody,
Ridding them of all sorrows and anxieties,
And with one glance of His making green the body and mind
of those who practise the Name.

(xxxvii. 30)

- 1 ²Where the Name is uttered of the Lord Beloved
Even wildernesses are as mansions of gold;
And where Thy Name is not uttered, O my Lord, even cities
are like deserts.
- 2 He who living on dry bread keeps yet the Lord in his mind
Is well looked after by Him wherever he may be.
He who pampering his belly indulges in sin may be taken as
raising for himself a crop of poisonous weeds.
- 3 If a man has no love for the saints

¹Adi Granth, p. 105 (ਭਏ ਕ੍ਰਿਪਾਲ ਗੋਬਿੰਦ ਨਦਰਿ ਨਿਹਾਰੇ ਜੀਉ ॥੪॥੨੯॥੩੬॥)

²Ibid., p. 105 (ਜਿਥੈ ਨਾਮੁ ਜਪੀਐ ਸਰਮ ਅਸਾੜੀ ਜੀਉ ॥੪॥੩੦॥੩੭॥)

- And in the company of the fallen commits untoward acts
Is foolishly wasting his rare-got life and uprooting himself.
- 4 I have taken asylum with Thee, O Compassionate to the Poor !
O ocean of comfort, my Guide, my Protector !
Keep my honour and vouchsafe it to me that I may sing Thy
praises. .

(xxxviii. 31)

- 1 ¹By the coming of the Master's feet into my heart
Its worries and troubles have departed.
I have found a place in the holy throng, where calm and peace
pervails and the music of eternal harmony.
- 2 Love once created knows no breaking,
As the Lord fills me brimfully from within and without.
Ever thinking of Him I sin of this goodness, which cuts off the
noose of death.
- 3 The unstruck music of the holy word rains like nectar
And drenches my body and mind with peace.
Thus are His servants whose consolation is undertaken by the
Guru wholly satisfied.
- 4 To whom man belongs, He it is who rewards.
It is He who condescends to take him into His fellowship,
And ending his coming and going crowns his hopes with
fortune.

(xxxix. 32)

- 1 ²The rains have come; it is God who has sent them.
All living creatures have been made happy.
Distress is gone; true joy has come; now we shall thank His
Name.
- 2 He whom they belonged has taken care of them.
It is the Supreme Lord who has come to their rescue.
He heard their prayer and brought success to their labours.
- 3 He is the Giver of all living beings.
Through the Guru's good offices He looked with clemency,
And all places in the land and the sea were filled; for which I
should wash the Guru's feet.
- 4 As the answerer of our heart's petitions
We should adore Him ever and ever.

¹Adi Granth, p. 105 (ਚਰਣ ਠਾਕੁਰ ਕੇ ਪੂਰਨ ਆਸਾ ਜੀਉ ।੪।੩੧।੩੮।)²Ibid., pp. 105-106 (ਮੀਹੁ ਪਇਆ ਪਰਮੇਸਰਿ ਰੰਗਿ ਰਸਾਲੀ ਜੀਉ ।੪।੩੨।੩੯।)

The Breaker of Pains has bestowed this gift that we are saturated
with His brimming love.

(x1. 33)

- 1 ¹My soul and body are Thine; Thine also my wealth;
And Thou Thyself my Lord and Master.
My physical and mental assets are Thine and so is the strength
in them, O Lord !
- 2 In all circumstances, Thou art my consoler,
And as such I bow to Thee at Thy feet,
And perform that service which Thou assignest to me out of
Thy pleasure, O kind One !
- 3 O Lord, Thou art my credit, and Thou my pledge.
Whatever Thou givest I treat as comfort,
Wherever Thou placest me, there is my heaven, O Cherisher of
all !
- 4 I feel happy as I remember Thee,
And day and night I sing Thy praises.
All the desires of my heart are fulfilled, and there is never a
touch of pain.

(x1i. 34)

- 1 ²The Lord God has sent down the cloud,
And caused it to rain on sea and land,
Everybody's thirst is quenched, peace reigns, and joy is
everywhere.
- 2 The Giver of comfort and the Remover of pain is He.
It is He who out of mercy looks to the needs of Creatures
And replenishes them, because they are His own creation : we
should therefore propitiate Him.
- 3 In whose asylum lies our salvation,
His Name we should dwell upon with every breath.
Without Him there is no other Master; all places are His.
- 4 Thou art my strength, my trust, O Lord !
Thou art the true Master, dignified with excellences.
My only prayer is that I may always bear Thee in mind.

(x1ii. 35)

- 1 ³All comforts come when God is pleased,

¹Adi Granth, p. 106 (ਮਨੁ ਤਨੁ ਤੇਰਾ ਹੋਇ ਦੁਖਾਲਾ ਜੀਉ ॥ ੧੪ ॥ ੩੩ ॥ ੪੦ ॥)

²Ibid., p. 106 (ਪਾਰ ਬ੍ਰਹਮਿ ਪ੍ਰੀਤਿ ਤੁਧੁ ਧਿਆਈ ਜੀਉ ॥ ੧੪ ॥ ੩੪ ॥ ੪੧ ॥)

³Ibid., p. 106 (ਸਭੇ ਸੁਖ ਭਏ ਰੰਗ ਮਾਣੇ ਜੀਉ ॥ ੧੪ ॥ ੩੫ ॥ ੪੨ ॥)

- When the all-round Guide's feet dwell in the heart,
And the soul is at rest in deep meditation : only the one who
experiences this knows its joy.
- 2 My Lord is beyond all reach, beyond all guess.
He is yet within each heart, working so intimately.
He is ever distinct, this Benefactors of creatures : Some rare
one knows his own origin.
- 3 The sign that a man has seen God is
That in his heart he feels one true Will pulsating;
Is ever contented, as he is easy to please and finds his joy in the
will of God.
- 4 The beautiful Lord gave me His hand,
And dispelling all disorders of creatureliness in me,
Took me into His service, and I came to enjoy the pleasures of
His praise.

(x1iii. 36)

- 1 ¹The Lord God took mercy on me
And desposited the Guru's feet in my heart.
He spoused me as His own, and pulled down the tabernacle of
pain.
- 2 He, the True One, settled in my body and soul,
And then I found no place inaccessible to me.
All enemies became friends, when I loved the one Master.
- 3 Whatever He does is done by Himself :
It cannot be probed by our wisdom or intellect.
There is no illusion, however, about this : that He does assist
His own devotees.
- 4 His lotus feet are the mainstay of His servants,
Who occupy themselves day and night with His Name,
And sing His praises with a steady joy inspired by His allround
presence.

(x1iv. 37)

- 1 ²There is a true temple where the True One is worshipped.
That heart is at ease which praises the Lord.
That land is beautiful where dwell God's people adoring His
Name.
- 2 His glory cannot be gauged,

¹Adi Granth, p. 107 (ਕੀਨੀ ਦਇਆ ਗੋਪਾਲ ਸਰਬ ਸਮਾਹਿਆ ਜੀਉ ॥੪॥੩੬॥੪੩॥)

²Ibid., p. 107 (ਸੋ ਸਚੁ ਮੰਦਰੁ ਅੰਤਰਜਾਮੀ ਜਾਣੈ ਜੀਉ ॥੪॥੩੭॥੪੪॥)

Nor His power or His grace.

But their contemplation gives life to his servants, who enjoy
His true word in their hearts.

- 3 It is by good luck that one gets to praising God :
It is by the Redeemer's favour that we take to singing His
praises.

They alone are pleasing unto His who are imbued with His
love and blazon forth His Name.

- 4 Nobody knows the end of the True One.
In all places and spaces is the same He.
We should always contemplate Him as the conscious Reality
which knows us from inside.

(x1v. 38)

- 1 ¹The night is charming and the day pleasant
When one enters a holy company and mutters the sweetest
Name.

That life is fruitful whose hours and minutes are spent in
thinking of God.

- 2 As we think of Him our defects depart,
We feel at home and abroad accompanied by a divine presence,
And being rid of fears and terrors and illusions through the
perfect Guide we see God everywhere.

- 3 That God is powerful, vast, high and boundless,
With the Name stored up in manifold treasures.
He is the beginning, end and middle; there is nobody else even
to approximate Him.

- 4 O Kind to the poor ! be merciful
To me the beggar seeking the dust of holy man's feet,
And grant me the gift which I ask of Thee : that I my ever and
ever meditate on Thee.

(x1vi. 39)

- 1 ²Here Thou art, and hereafter too.
All living things are fashioned by Thee.
Without Thee there is none other; O creator, Thou art my refuge
and support.

- 2 My tongue is alive when calling upon Thee, O Lord,
As the supreme Brahm, the Master who knows the inwardness

¹Adi Granth, p. 107 (ਰੈਣਿ ਸੁਹਾਵੜੀ ਦਿਨਸੁ ਹਰਿ ਧਿਆਈ ਜੀਉ ॥੪॥੩੮॥੪੫॥)

²Ibid., pp. 107-108 (ਐਥੈ ਤੂੰਹੈ ਆਗੈ ਮਤਿ ਸਾਰੀ ਜੀਉ ॥੪॥੩੯॥੪੬॥)

of things.

They alone are happy who serve Thee; they never gamble away their life.

- 3 Thy servant who secures the specific of the Name
Rids himself of the disease gathered in the course of lives.
We should sing therefore the divine praise, day and night; that
would be most fruitful engagement for us.
- 4 With a look from God, His servant was regenerated,
And he came to salute the Supreme in every individual,
Recognising the essence of wisdom in the belief that there is
none other without the one.

(xlvii. 40)

- 1 ¹My mind and body are attached to the dear Lord,
To whom I want to dedicate all that is mine.
Day and night I wish to sing His praises, missing Him with not
a single breath.
- 2 He is my sweetheart, my own beloved friend.
Where holy men are gathered I discuss His Name,
And freeing myself from the noose of death swim across the
ocean of existence.
- 3 His service brings all the four benefits of life — prosperity,
success, duty, freedom.
His contemplation as the inscrutable mystery is as good as the
wishing tree of heaven,
By means of which the Guru turns us away from the passions
of lust and anger and meets all our genuine wishes.
- 4 The mortal whose destiny has matured
Enters the holy orbit where he meets the earth-bearing God,
To whom, whether wordly or unwordly, his life is acceptable, if
it is inspired by His Name.

(xlviii. 41)

- 1 ²The Name on the tongue sends joy to the heart.
It is revealed to the saints through mercy.
It is repeated in the company of the good, where all indolences
one and diseases depart.
- 2 God is, O brother, in whose house are stored all treasures.
They accrue to him, who is qualified by his antecedents to receive

¹Adi Granth, p. 108 (ਮਨੁ ਤਨੁ ਰਤਾ ਗਿਰਸਤ ਉਦਾਸਾ ਜੀਉ ॥੪॥੪੦॥੪੭॥)

²Ibid., p. 108 (ਸਿਮਰਤ ਨਾਮੁ ਰਿਦੈ ਧੁਰਿ ਸੰਜੋਗਾ ਜੀਉ ॥੪॥੪੧॥੪੮॥)

them.

God is perfect in knowledge and meditation, and is capable of everything.

- 3 He can establish or disestablish in a moment.
He is lonely as well as extended.
And yet He is not tainted, although He is the giver of life universal; all alienations vanish with this vision of His.
- 4 Attaching it to the hem of His garment He takes the whole creation across,
By making it utter His Name
And providing a ferry-boat in the person of the Guru through the grace descending from on high.

(xlix. 42)

- 1 ¹That is worth doing what God prompts us to do.
Wherever He places us, that is the proper place for us.
He is wise, he is honourable, to whom the will of God is pleasing.
- 2 All are strung on one thread.
Whomever He chooses applies himself to His fee.
Whose averted lotus opens and receives light, can have a vision of Him who is wholly immaculate.
- 3 "The greatness is known to Thee alone.
Thou Thyself knowest Thy own self.
I can have only a wondering approach to those sanctified by Thee, who have ground down their passions of lust, anger and greed.
- 4 As Thou art without ill-will, so are Thy spotless saints whose sight dispels all evil."
Thus conjuring up the Name I live and banish my deep-rooted fears and delusions.

(1. 43)

- 1 ²If a man were to pray for a false objective,
He should not take long to perish.
But one who is always at worship with the Lord may be said to have attained immortality through the Guru.
- 2 He who in his heart cherishes Love and Devotion
Sings praises day and night, being ever awake.

¹Adi Granth, pp. 108-109 (ਸੋਈ ਕਰਣਾ ਜਿ ਤਉ ਧੀਠਾ ਜੀਉ ॥੪॥੪੨॥੪੯॥)

²Ibid., p. 109 (ਬੁਠਾ ਮੰਗਣੁ ਜੇ ਤੇਰਾ ਕੀਤਾ ਸਹਣਾ ॥੪॥੪੩॥੫੦॥)

- The Lord will take him by the arm of embrace him, if he is so fortunate.
- 3 The lotus feet of God dwell in the hearts of those who love Him,
All others who want to do without Him are deceived.
They who constantly pray for the dust of holy man's feet, receive the name of the True One as a pledge.
- 4 While on foot or at rest, let us sing God's Name.
Whose memory brings a permanent boon.
O Lord ! be merciful to me, and I shall be able to endure whatever Thou doest.

RAGH-MAJH
OCTAVES (Ashtapadis)
in Key 1

By the grace of the Supreme Being who is the true Enlightener.
By Guru 1

- (1)
- 1 ¹According to Thy will, O Lord, Thou imbuest all with Thy word
And callest them to Thy court in Thy palace.
O Thou really kind to the poor, my own Lord ! Thou alone can convince their minds.
I wonder at the lives, my heart wonders at the lives of those who are beautiful by Thy word.
Their constant comforter is thy immortalising name which they imbibe with the Guru's instruction.
- 2 No one here is mine, nor do I belong to any.
Mine is the true Lord pervading the universe.
Too many here indulge in egotism, and depart regretting the misdeeds done.
- 3 He who knows God's will dwells upon His excellences,
And makes his mark in life with the Guru's word and the Name.
When a reckoning is made of all at the bar of heaven he is let off because he bears on him the beauty of the Name.
- 4 He who is self-led goes astray and finds no place.
He is bound at the door of Death and is struck with blows.
No friend or associate for those who live without the Name;
saved are only those who utter it with every breath.

¹Adi Granth, p. 109 (ਸਬਦਿ ਰੰਗਾਏ ਹੁਕਮਿ ਮਿਲੈ ਗੁਣ ਗਾਵਣਿਆ ॥੪॥੧॥)

- 5 The false materialist does not like God.
Bound in dual allegiance he migrates from life to life.
No one can erase the record of his destiny, from which he can
be released only by the Guru.
- 6 He is like a woman who in her father's house knows not her
husband,
And cries and groans in separation, being kept away from him
by her falsehood.
She finds no place by his side, being misled by her own evils,
which, however, can be atoned with virtues.
- 7 She who knows the Beloved in her parental home
Understands the essential truth through the Guru.
Being absorbed in the True Name she is able to prevent the
necessity of coming and going.
- 8 The initiated understands what is called the Ineffable,
And the true Lord is pleased with the truth thus realised.
I too submit this truth : that the True One is realised by singing
His praises.

by Guru III : Key 1

(ii. 1)

- 1 ¹When God's mercy is moved, He brings us into touch with the
Guru;
Who applied our spirits to service and our minds to the word.
As he exercises our infatuation with the Maya, we are able to
kill our selfhood and get everlasting peace.
I admire those, my heart admires those who are devoted to the
true Guru.
Their hearts are illumined by the Guru's teaching, and day and
night they sing of God's goodness.
- 2 If man were to search his body and mind, he would find the
Name,
With which he would be able to check his roving mind and
keep it steady.
He will continually sing the Guru-made hymns and offer
adoration to God with an easy mind :
- 3 Within this body are things innumerable,
Which can be seen, if we obtain the sense of truth through the

¹Adi Granth, p. 109-110 (ਕਰਮੁ ਹੋਵੈ ਸਤਿਗੁਰੂ ਜੰਮਣੁ ਮਰਣੁ ਸਵਾਰਣਿਆ ॥੮॥੧॥੨॥)

Guru.

Rising above the cravings of the nine apertures man arrives at the tenth, where he feels liberated and hears the strains of unbeaten music.

- 4 With the help of the Guru he gets infused in his mind
The true Lord of the true Name,
Whom he loves constantly and keeps himself in touch with his court.
- 5 The one interested in something other than God is misled into error,
And does not know the distinction between right and wrong.
The blind fool, being ignorant of the true way, comes and goes repeatedly.
- 6 The service of the Guru leads always to joy.
It curbs our 'I' and 'mine'.
His testament dispels the inner gloom and all doors, however adamant, are thrown open.
- 7 If we apply our minds continually to the Guru's feet,
The thoughts of self give place to those on God,
And, thanks to the Guru, the body and the soul being cleansed are able to dwell upon the spotless Name.
- 8 Then living or dying becomes all for His sake.
This elevation is granted to him who wins God's grace.
Thou too, O Nanak, should think always of the Name and beautify thus your life and death.

(iii. 2)

- 1 ¹My Lord is pure, inaccessible, infinite.
He weighs the world without the help of scales.
This is understood by those, who accept the lead of the Guru
and by praising the Praise-worthy are lost in Him.
I admire those, my heart goes out to those, who enshrine the Lord in their hearts.
Being busy here with His truth, they are always awake, and at the gate of heaven they stand transfigured.
- 2 It is God Himself who hears and sees.
It is His eye of grace that makes a man of some account.
It is by His leading that he engages himself in Truth, and practises it with the Guru's aid.

¹Adi Granth, pp. 110-111 (ਮੇਰਾ ਪ੍ਰਭੁ ਨਿਰਮਲੁ ਆਪੇ ਮੇਲਿ ਮਿਲਾਵਣਿਆ ॥੮॥੨॥੩॥)

- 3 Whom God Himself leads astray, where shall he put out his hand for help ?
What is ordained for him from the first cannot be over-ridden.
Fortunate are they whom the Guru meets and on the maturing of their destiny leads back to the Lord.
- 4 The woman who sleeps away her days in her parental home is forgotten by her husband and abandoned for her faults.
She goes about lamenting day and night and finds no rest without her spouse.
- 5 The one who in her father's house knows who her giver of comfort is
Effaces herself and understands his worth through the Guide's word.
She decorates herself with truth and enjoys Him in her pleasant bed.
- 6 Out of the millions of living beings created,
God introduces the Guru to one who wins His eye of grace.
His disorderly affections being cut out, he is made perennially pure and looks beautiful at the door of heaven.
- 7 If God were to ask for an account, who could give it ?
There is no pleasure in referring to ones' deeds as second-class or third-class.
The True Lord just graces us up and pardoning our faults takes us unto Himself.
- 8 God does things Himself, and Himself causes others to do.
He unites us with Himself by means of the Guru's word.
It is the Name we get as the prize, and it is God Himself who unites us with the Guru and through him with Himself.
- (iv. 3)
- 1 ¹God, the absolute, goes about concealed.
My mind is convinced of His presence when I approach Him through the Guru.
Perfect peace reigns in it, when abandoning its thirst the mind is filled with the One alone.
I admire those, my soul admires those who attach their hearts to the only one,
And whose minds, Guru-taught; being brought into a unitive mood, are imbued with a true love.

¹Adi Granth, p. 111 (ਇਕੋ ਆਪਿ ਫਿਰੈ ਨਿਜ ਘਰਿ ਤਾੜੀ ਲਾਵਣਿਆ ॥੮॥੩॥੪॥)

- 2 This world, which has gone astray, is alienated by His own will.
Being infatuated with the otherness, it forgot the One.
And now it wanders for aye in error, and being without the
Name is suffers pain.
- 3 They who are in love with God, the inspirer of all actions,
Are engaged in the Guru's service, which brings them eternal
renown.
It is God Himself giving greatness, when a man engages himself
with His Name.
- 4 Being preoccupied with the world, he does not think of God,
And when taken to the abode of death he suffers pain.
Blind and deaf, he does not see anything and wayward as he is,
is consumed by his sin.
- 5 There are others who are occupied with love; It is He who gave
them this bend,
Being pleased with their love and devotion.
They are ever at service with the Guru, the springhead of joy,
who fulfils all their wishes.
- 6 I am always seeking the refuge of God,
Believing that He forgives and exalts,
That Death does not approach him who calls upon His Name.
- 7 They who praise God are daily steeped in Him;
They are united with Himself by being brought into a close
fellowship.
I am always always at His refuge, where He vouchsafes His
truth to me.
- 8 They who know His truth are absorbed in Him.
They sing His praises and proclaim His truth.
They are men of love, immersed in the Name and absorbed in
the infused contemplation.

(v. 4)

- 1 ¹He who dies by the Word should be known to have died to his
self;
He is no more oppressed by Death nor worried by its grief.
His light is merged with God's light, and his mind imbibing the
truth is absorbed in the True One.
I admire those my heart goes out to those who obtain luster
from the divine Name.

¹Adi Granth, p. 111 (ਸਬਦਿ ਮਰੈ ਸੁ ਸੁ ਕਾਰ ਕਰਾਵਾਇਆ ॥੮॥੪॥੫॥)

- And serving the Guru apply their minds to the truth of God,
which working in them in the Guru's way blends them
with God.
- 2 The body is frail, and frail is the garment it chooses to wear.
It is like a woman who running after a stranger never gets to
her husband's abode :
She burns day and night, as who strays spouseless and suffers
much pain.
- 3 The body and the filaments of caste woven round it are left
here at death.
Where the account is taken of man's life, only the truth practised
here avails as the saving grace.
They alone prove blessed, here and hereafter, who have served
the Guru and have filled themselves with the Name.
- 4 She who makes Love and Fear her decorations
Shall find — thanks to the Guru — her home in the Lord's
palace
Where, clad in red, deep red and fast, she shall enjoy His constant
loving presence,
- 5 The beloved is always dwelling with all,
But few have the Guru-granted vision to see Him.
My Lord is high, very very high; but His mercy draws us up
even to Himself.
- 6 Man lies asleep, being drugged by mammon-lure.
He has come to this ruinous end by forgetting the Name.
He who brought on this sleep can alone bring an awakening :
this is to be understood from the Guru.
- 7 The drinking of the nectar-Name takes off the defects of
Doubt,
And releases man's mind to the graces of his deliverer.
Detached he is, as a Vairagi, but only from his selfhood, in
order to be fitter for a union; otherwise he is thoroughly
imbued with love.
- 8 God makes man and attaches him to different duties.
He sends him his sustenance throughout his changing career
as he passes through several lives,
Until meditating on the Name he comes to love the Truth and
work out His will.

(vi. 5)

- 1 ¹Inside the body is formed a ruby, a diamond,
Which is examined by the light of the word.
They who possess the Truth declare its true value by applying
to it the touchstone of Truth.
I admire those, my heart goes out to those, who implant the
word in their hearts,
And finding the immaculate Lord in the midst of the soiling
world keep their light blended with His.
- 2 Within the body, where there are so many other things,
There is also the Name, untouched, unbounded, and entirely
beyond them.
And yet it is within the reach of man, if he adopts the Guru's
way and is assimilated by Grace.
- 3 God takes in hand his training in Truth,
And through the Guru applies his mind to Himself as the great
Reality,
Which prevails everywhere and towards which all other realities
are moved to be absorbed.
- 4 The man acknowledges Him to be his Beloved, fearless and
true,
Capable of freeing him from sin and suffering,
And fit to inspire love and awe when approached with sincere
devotion.
- 5 Devotion is sincere, if it is pleasing to God.
Who is the Supreme Giver, and whose giving is without regret,
His greatest gift being the Word with which He resurrects.
- 6 The man thus resurrects sings : "Without Thee, O Lord ! I
have none.
I have Thee alone to serve and Thee to praise.
Take me to Thyself, O true One ! and move my destiny to meet
Thee.
- 7 I find no one else like Thee.
My body can transcend itself if glanced by Thy grace,
And being watched over from day to day it enters by the way of
the Guru into eternal Harmony.
- 8 I know of no one of Thy greatness.
Thou createst the world and Thou destroyest it,

¹Adi Granth, p. 112-113 (ਅੰਦਰਿ ਹੀਰਾ ਲਾਲੁ ਨਾਮਿ ਸੁਹਾਵਣਿਆ ॥੮॥੫॥੬॥)

Unbuilding and rebuilding it after the beauty-pattern of the Name."

(vii. 6)

- 1 ¹God enjoys all living things,
 Keeping Himself unknown, unreached, infinite.
 He can be contemplated through the Guru's word and can be
 entered into as Truth by a mind tranquillised.
 I admire those, my heart goes out to those who implant the
 Guru's word in their hearts.
 The man conversant with the word alone can give a fight to his
 mind and routing it enter into the realm divine.
- 2 The five Evils are robbing the world;
 The blind unrepentant men are not aware of it.
 It is the Guru-conscious who keeps watch over his house and
 with the help of the word drives out the enemies.
- 3 Such men are ever steep in God's love,
 And daily, as if tipsied with it, serve Him with Their heart's
 ease.
 In the joy of the union with the true Beloved, they sing of His
 goodness and receive glory at His door.
- 4 First by the One His own self was created;
 Next came Duality; in the third place the three-conditioned
 Maya;
 And the fourth stage, of the Guru-guided, is the highest, where
 Truth is realised in practice.
- 5 All is true that is pleasing to God.
 He who knows this truth is caught up in the fourth stage of
 Harmony,
 Where his daily concern, as the Guru's man, is to serve the
 True One until he is absorbed in Him.
- 6 He knows that there is none else beside Him,
 That the people indulging in duality go the way of waste and
 death.
 He therefore adopts the way of the Guru and finds his happiness
 in knowing and serving the One alone.
- 7 To Him he prays : "All living creatures are at Thy disposal;
 They are, as chess-pieces, on the move or about to complete
 their round, just at Thou disposest of them.

¹Adi Granth, p. 113 (ਸਭ ਘਟ ਆਪੇ ਸੋਝੀ ਪਾਵਣਿਆ ॥੮॥੬॥੭॥)

- They perform their daily functions as enabled by Thee and meet Thee as drawn towards Thee by Thyself.
- 8 Thou takest them into Thy embrace, and lookest on them as they sit in front of Thee.
- Thou fillest them with Thy presence;
And liest working all about them; so it is felt by those who are good.

(viii. 7)

- 1 ¹Sweet is the ambrosial word of the Guru,
Tasted by some rare good man,
Who gets from it light for his inside, rich juice of life to drink,
and the huzza of liberation to greet him as he approaches the gate of heaven.
- I admire those, my heart goest out to those who apply their minds to the feet of the Guru,
Who is the real pool of nectar, in which the mind washes off its dirt by the Name.
- 2 No one, O Lord, has found out Thy end.
It is rare to find anyone interesting himself in Thee, and that too is possible through the Guru.
But to me the hunger for the Name has been dealt out in such a measure that I can never enough of praising Thee.
- 3 I behold Thee alone and no other.
The Guru has been kind to me, and I have drunk his nectar.
His word has quenched my thirst, and I have quietly slipped into peace.
- 4 Avoiding the gem-like object, the Name, as if it were mere refuse,
The blind perverse man takes to things other than God.
He reaps what he sows; no peace for him even in a dream.
- 5 He alone gets it who is visited by His grace.
Taking the Guru's word with his heart,
He does all his living in God's fear, and with that fear killing other fears he dispels all superstition.
- 6 With the removal of superstition streams in a constant peace,
And the way is opened for higher development through the Guru.

¹Adi Granth, p. 113-114 (ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਗੁਰੂ ਨਾਮੇ ਨਾਮਿ ਸਮਾਵਣਿਆ ॥੮॥੭॥੮॥)

The inner self being purified the outward expression too is pure, and there is a free flow of God's praise.

7 The Pandit expounds the Vedas, Smritis and Shastras,
But being misted by superstition he does not see the truth.
Unless he submits to the teaching of the Guru, he will go on
suffering and will get no peace.

8 God does it all; to whom shall one say anything ?
There would be room for talk, if we were dealing with one
liable to err.

But here God is the doer and the source of all doing; it is the
Name by which one can be assimilated with Him.

(ix. 8)

1 ¹He whom God makes colourful with the perfect ease of a
master

Takes on His divine hue from the Guru's word.

With the brush of tremulous love his mind and body are
coloured red and his tongue glows tulip-hued.

I admire those, my heart goes out to those who take into their
hearts the fearless one.

It is the Guru who makes them dwell on God the fearless; it is
his word that ferries them across the baneful flood of life.

2 The self-led fools take to cleverness.

They wash and bathe, but to no purpose.

As they come into the world, so they depart, full of regrets for
their misdoings.

3 They are blinded by self and see nothing.

Their life at its source was inscribed with death, but they do
not think of it.

They do religious acts, but they get nothing out of them; their
whole life is wasted, being devoid of the Name.

4 The real thing is the practice of honesty and of the holy Word,
The way of salvation is shown by the perfect Guide,

Who by his sacred word daily deals out the Name, and steeped
as he is in Truth he dyes others in the love of it.

5 He whom he dyes in love gets his tongue steeped in the
Name,

Which bewitches his body and mind with an ease that is
natural.

¹Adi Granth, p. 114 (ਆਪੇ ਰੰਗੇ ਸਹਜਿ ਸਚੈ ਸੇਭਾ ਪਾਵਣਿਆ ॥੮॥੮॥੯॥)

- With the same ease he contacts the dear Beloved and meets
Him in the calmness of his soul.
- 6 When love enters the heart the tongue busies itself with
praise.
As it tolls the holy word, his soul is gradually laid up in rest.
Blessed are such men who serve the Guru with this intent.
- 7 God the True One is propitiated with Truth only.
The Guru gives man his inner satisfaction,
And then sitting in a suitable place he signs of the goodness of
God, who gives him conviction and faith.
- 8 This is the portion of him who wins His grace.
The Guru helps him to suppress his selfhood,
Which is replaced with the Name, and he is qualified for
glorification in heaven.

(x. 9)

- ¹Great glory lies in serving the Guru :
God comes to reside in the heart unawares,
God the fruitful tree of nectar, which whoever drinks it remove
his thirst.
I admire those, my heart goes out to those who meet in the
fellowship of saints and draw others into it.
It is God Himself who brings us into the holy fellowship, where
through the sacred word are sung His praises.
- 2 I serve the Guru, beautified by the word,
Who instils in us the Name of God,
Who being pure brushes the dirt from off our selves and makes
us shine in His presence.
- 3 Without the Enlightener there is no getting the Name,
Though Yogis and empirical philosophers have been straining
at it ever so long.
There can be no satisfaction except through serving the Guru,
who however is obtained only through grace.
- 4 The Mind is a mirror to be looked in only be someone well-
guided.
It does not catch rust, if it is kept dry from the moisture of
selfhood.
It resounds with the Holy Name struck out of unbeaten strings
and is absorbed in Truth in the Guru's way.

¹Adi Granth, p. 114 -115 (ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਕੇ ਗੁਣ ਗਾਵਣਿਆ ॥੮॥੯॥੧੦॥)

- 5 Without the Guru, God can in no way be seen.
But when the Guru is kind, God shows Himself to man.
He blends Himself with man's inner self, and is realized by a
steady vision as the Innate Supreme.
- 6 He who is Guru-guided attaches himself to the One,
Driving out the error of duality by reference to the Guru's
word.
All his business in life is to deal in virtue, and to amass the true
wealth of the Name.
- 7 The best work of goodness with a pious man is the praise of
God.
This for him is the attainment of salvation.
When he is continually engaged in singing of God's goodness
with the fervour of his heart, he feels to be called into His
intimate presence.
- 8 The beneficent Guru is found by grace divine.
Perfect is the fortune of him who takes his word into his
heart.
The grace of the Name is his who sings the True One's
praise.

(xi. 10)

- 1 ¹Man gains everything, if he loses his self.
His mind, open to the Guru's instruction, receives a true
direction,
And engaging himself in the commerce and dealings of truth
stores up truth as his wealth.
I am for those, my life is for those whoever sing of God like
this :
"I am Thine ; Thou art my Lord; Thou exalteth me through
Thy Name".
- 2 All seasons, all times are pleasant,
When the true One is pleasing to my heart.
True greatness lies in serving Him : this truth is learnt from the
Guru's grace.
- 3 The Faith that sustains is obtained from the Guru's gratuitous
grace.
All other cravings leave us, and the one desire for God fills our

¹Adi Granth, p. 115-116 (ਆਪੁ ਵਢਾਏ ਤਾ ਸਮਕਰਿ ਜਾਨਣਿਆ ॥੮॥੧੦॥੧੧॥)

hearts.

With true contentment and stady peace, which flow in with his word.

- 4 They are fools, blind and ignorant, who do not serve the Guru.
How else shall they be redeemed ?

They will die and be born again and again, repeatedly coming
and going and receiving blows at the bar of Yama.

- 5 If they had been interested in the Guru's teachings, they would
have looked into themselves,

Would have uttered the holy word of the undiluted scripture,
And enshrining the all-rich Name in their bosoms, they would
have worshipped the True One and lived in eternal peace.

- 6 That place is beautiful where God is found pleasing to the
mind,

Where, sitting in a holy assembly, we sing God's praises,
And day by day glorify Him in strains of spotless music :

- 7 False is the stock-in-trade of self-led men, and false the things
laid out by them.

They earn falsehood which-weighs them with pain.

Day and night they wander in the mazes of error and waste
themselves in repeated lives and deaths.

- 8 The true Lord is very dear to me,
My love being inspired by the perfect Guru's word.
When exalted in spirit by the Name, pain and pleasure appear
all to be one.

(xii. 11)

- 1 ¹All species of life are Thine, and so are their peculiar ways of
speech.

If they utter not the Name, all are misled in error.

The Name is obtained by attending to the Guru; there is no
getting it without him.

I am for those, my life is for those who apply their minds to
God,

The true God, who when approached through devotion to the
Guru slips quietly into the heart.

- 2 If man serves the Guru, everything is added unto him.
As is his attitude, so is his reward.

¹Adi Granth, p. 116 (ਤੇਰੀਆ ਖਾਣੀਆ ਤੇਰੀਆ ਗੁਰ ਤੇ ਪਾਵਣਿਆ ।੮।੧੧।੧੨।)

- All gifts are with the Guru, who is obtained when man is ripe for meeting him.
- 3 The mind of man is dirty and does not fix itself on God.
It is inwardly overladen with dirt on account of excessive distractions
Led by self-virtuosity he wanders from land to land to visit sacred places, but takes on more and more of dirt through pride.
- 4 If he were to attach himself to the Guru, his dirt would go.
He would die to his self, and his mind will be alive to the approaches of God.
God is spotless and true; no filth sticks to Him; he who clings to such a God gets his filth removed.
- 5 Without the Guru all is sightless gloom.
Without his guidance man is blind groping in the dark.
Such men are mere worms of the dung, working in dung and ultimately lose themselves in the dung.
- 6 Man is saved, if he serves the saved ones.
Through their holy word he gets rid of his self-regarding mentality,
And busies himself, day and night, in the service of God. It is good luck to fall in with such a Guru.
- 7 God Himself, out of mercy, brings about our contact with the Guru,
The perfect Guide, by whom we are enriched with the gift of the Name.
By the touch of the true Name our hearts are constantly kept in truth, and by serving the cause of truth we are able to forget all trouble.
- 8 God is ever present; never think of Him to be away from you.
Realize Him by the Guru's word that He is inside you.
You will feel exalted in spirit by the Name, which is obtainable from the Guru.

(xiii. 12)

- 1 ¹They alone who are true here are true hereafter.
Their hearts are true, because they dwell on the true word.

They worship the True One and earn the truth by practising

¹Adi Granth, p. 116 (ਐਥੇ ਸਾਚੇ ਸੁ ਨਾਮੇ ਨਾਮਿ ਸਮਾਵਣਿਆ ॥੮॥੧੨॥੧੩॥)

- truth and nothing but the truth.
 I am wholly for those, my life is for those who take the true one
 into their hearts.
 Who serve Him and are absorbed in Him by singing His
 praises.
- 2 The Pandits read of Him, but do not relish Him.
 Being else-minded their hearts are led astray by Maya,
 Which so bewitches them that they lose all their mental bearings,
 and falling into sinful ways have to regret afterwards.
- 3 Man's sense of reality is restored, when he meets the Guru.
 He is able to think of God.
 He dies by the Word, he controls his mind, and visualizes the
 door of salvation.
- 4 He roots out his disorderly affections, like wrath,
 By giving a place to the Guru's word in his mind.
 He acquires a lasting detachment by attaching himself to the
 Divine, and remains united with Him by self-suppression.
- 5 Inside us is hidden a jewel, which is obtained only if someone
 to show us how.
 Our inside (without that guidance) is taken up with the threefold
 mind* and the three-fold Maya.
 Pandits and meditators tire themselves out by reading and
 reading, but do not know the significance of the fourth
 state (of harmony).
- 6 God Himself embues man with His love.
 Those men take on this love on whom is spilled the colourful
 words of the Guru.
 They blush deep in the hue of heaven, as they juicily sing of
 His goodness.
- 7 To the Guru-guided returning to God is the acquisition of truth,
 self-control and the psychic powers.
 For him the practice of the Name includes both knowledge
 and salvation.
 His duty in life is to practise truth, and his end is to melt away

*The reference is to the three basic qualities or conditions of the mind : *sato* (spirit), *rajo* (energy), *Tamo* (will). As long as man does not find the Guru, his mind is bound within these three conditions, and suffers ups and downs. It is the Guru who brings him to the fourth condition, which is of balanced desires and harmony of mind. See Gauri of Guru I, Quartet 12.

into God.

- 8 To the Guru-guided, it is God Himself who creates and uncreates;
He himself is for him honour and brotherhood.
He pores over the Name and through the Name is absorbed into Him.

(xiv. 13)

- 1 ¹From the word is the cosmos and the chaos.
From the word again is the world reborn.
To the main initiated it is God Himself who working in the process creates and reabsorbs.
I am all for Him, my life for Him who houses the Guru in His heart,
The perfect Guru from whom He learns in peace to worship God day and night and by praising Him to get absorbed in Him.
- 2 As guided (by law) are working the earth and the water,
The wind and the fire playing wonders.
Only man is unbridled who is born and dies, who comes and goes as a result of disobedience.
- 3 The Creator has set up a game
By placing all sorts of things in the human body.
If someone could get at the secret through the word, he could locate the great Presence and be called into the palace of the Master.
- 4 He is the true master merchant and His worshippers the true dealers in trade,
Who buy out the true One with the infinite love of the Guru.
They deal in truth, and they earn what is true by practising what is nothing but truth.
- 5 How can anyone gain anything without a capital ?
The self-guided people are all misled.
Being without a wherewithal, they all had to go off empty-handed, and when departing felt unhappy.
- 6 There are some men of love who through the word of the Guru deal in truth.
They save themselves and also their whole generations.
They are the people whose coming here is justified and who

¹Adi Granth, p. 117 (ਉਤਪਤਿ ਪਰਲਉ ਸੁਣਿ ਸੁਣਿ ਧਿਆਵਣਿਆ ॥੮॥੧੩॥੧੪॥)

- are blessed with a union with the Lord.
- 7 The thing he seeks is inside him, but the fool looks for it outside.
Such obtuse men blindly wander about like unlaid ghosts.
They are so led away by their perversity that they do not seek
their objective where they could find it.
- 8 God gives it Himself by calling man through the word.
And then like an inmate of the palace he lives in His presence
at perfect ease.
Thus is man exalted through the Name, spelling Him out as he
hears the word.

(xv. 14)

- 1 ¹The holy Guide has given a true counsel :
Think of God that He may succour you at the end.
He is a vast unknown, immaterial, uncreated, owing no master;
but is yet apprehensible through the loving condescension
of the Guru.
I am all for those, my life for those who deny themselves.
To lose oneself is to obtain God and to get oneself naturally
absorbed with Him.
- 2 We do what is makred out for us from the first.
It is always a joy to serve the Guru.
But it is not possible to get at the Guru, without a lucky chance,
which may come our way through his word.
- 3 One who meets the Guru leads a detached life in the world,
Safely pillowed against the Guru and the Name.
How does it profit the man who oppresses such a devotee of
the Guru : he only wastes himself in worry.
- 4 Those who follow the lead of their own minds are blind and
have no understanding.
They ruin themselves by being butcherly in their habits.
They over-burden themselves by slandering others; they are like
coolies labouring without wages.
- 5 This world is a garden, of which my Lord is the gardener.
He tends it constantly; there is no plant that does not receive
His attention.
The odour which He infuses in each plant spreads out; it is the
odour by which is known the quality of each.
- 6 The self-willed people are of diseased mind.

¹Adi Granth, pp. 117-118 (ਸਤਿਗੁਰ ਸਾਚੀ ਦੇਵੈ ਸੇ ਪਾਵਣਿਆ ॥ ੧੮ ॥੧੪ ॥੧੫ ॥)

They forget the health-giving Lord who keeps Himself hidden
beyond their reach.

Stricken with disease they go about groaning; no relief for
them.

- 7 He alone who made them knows the remedy.
They come to realize His will only when He enables them.
Whatever He puts inside them comes out; it is He who can
drive out their evil.

- 8 Without the True One I have none.
He whom He attaches to Himself become pure.
The Name resides within our hearts; but he alone whom He
grants, obtains it.

(xvi. 15)

- 1 ¹He who implants the nectar-Name in his heart
Gets rid of all his troubles born of self-regarding egoism,
He constantly praises the immortalizing word, sucking sweetness
from its honey.

I am wholly for Him, my life for Him who lets the ambrosial
word reside in His heart

And with such a word informing His heart who dwells upon
the immortalizing Name.

- 2 From his mouth he always utters words of sweetness.
With his eyes he always sees and picks out what is sweet.
Day and night he gives out sweet discourses for others to
hear.

- 3 He meditates on God with a heart redolent with undying
love,

Which is obtained from the grace of the Guru.

As his body and mind are saturated with nectar, his tongue also
drops manna day and night.

- 4 God does what is beyond all guess.
His will cannot be contravened.
The undying Word works within that Will, which squeezes its
nectar on our lips.

- 5 Wonderful are the works of God, the creator.
This mind of ours, not understanding them, goes astray from
Him.

If it were to apply itself to His honeyed word, it would give

¹Adi Granth, pp. 118-119 (ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮੰਨਿ ਭੁਖ ਲਹਿ ਜਾਵਣਿਆ ॥੮॥੧੫॥੧੬॥)

- the ring of the Word to others.
- 6 O Lord ! the good and the bad are Thy own creation.
All are put to the test by Thyself.
Those found good are put into Thy treasury, and the bad ones
are sent round the grooves of error.
- 7 How shall I see Thee ? How shall I offer Thee praise ?
It can be done through the Guru, if I praise Thee through his
word.
Thy will contains the elixir, which is put to our lips by
Thyself.
- 8 The Guru's word is immortalising, and so is the word of God.
The word comes into our hearts, if we attend to the Guru.
The ambrosial Name is the ever-flowing fount of joy, which
quenches all our thirsts.

(xvii. 16)

- 1 'The nectar is raining with a free down-pour.
But it is got by some rare discipline,
Who drinks it and, getting his thirst quenched through His
mercy, rests satisfied for ever.
I am wholly for Him, my life for Him who drinks the nectar
through the Guru
Whose tongue tasting the juice of the Name remains perpetually
steeped in His love and spontaneously sings His praises.
- 2 Some rare man, guided by the Guru, attains the stage of
Harmony.
He suppresses the estranging tendencies in him and fixes his
mind on the One.
If it pleases God, he sings His praises and is led by His grace to
the realization of Truth.
- 3 All enjoy Thy genial look, O Lord !
Some less, some more.
Nothing happens outside Thee : This is to be realized through
the Guru.
- 4 The Guru understands the essence of things.
He is filled with stores of God's nectar,
Which no one can get at without serving the Guru; they are
obtainable through his grace.
- 5 The man who attends on the Guru looks beautiful.

¹Adi Granth, p. 119 (ਅੰਮ੍ਰਿਤ ਵਰਸੇ ਸਹਜਿ ਸਹਜੇ ਸਚਿ ਸਮਾਵਣਿਆ । ੮ । ੧੬ । ੧੭ ।)

By the nectar-Name he charms the hearts and minds of men.
His own body and mind being saturated with the nectar of the
word, what he utters is also serenely ambrosial.

- 6 The self-wise man is misled and lost in duality.
He utters not the saving Name and dies of eating poison.
Day and night he wallows in dirt and wastes his life without
being of any use.
- 7 He takes in the nectar whom it is given to drink.
His mind — thanks to the Guru — is fixed on the eternal
Harmony.
And his eye is guided towards the presence of God filling
everything.
- 8 Yet God Himself is detached from the material world,
Which is dissolved by Him who creates it.
We should keep His Name constantly in our minds and thereby
rest in Truth at our ease.

(xviii. 17)

- 1 'They alone apply themselves to Truth* who are pleasing to
Thee.
They always serve the cause of Truth with perfect ease,
And praising the True One with the true word get themselves
absorbed in Truth.
I am all for those, my life for those who glorify truth.
They dwell on truth who love the True One and thus through
truth are at one with the True One.
- 2 That truth is in all places wherever I turn.
He can be brought to live in my heart, if the Guru were kind.
Then my physical frame would be true, my tongue would be
steeped in truth, and what I hear and utter would be all
truth.
- 3 My ambition being suppressed it will attach itself to Truth,
Because this mind of mine will have seen that the whole world
is a passing show,
That by serving the Guru the mind becomes constant and is

¹Adi Granth, pp. 119-120 (ਸੋ ਸਚਿ ਲਾਗੇ ਗੁਰ ਪਰਸਾਦੀ ਪਾਵਣਿਆ ॥੮॥੧੭॥੧੮॥)

* In these Octaves God is represented in different forms : In the preceding one He was compared to nectar. In this and the next He is called Truth. The means used previously was the 'nectar-word; now it is the 'True-word'.

fixed in its own place.

- 4 The Guru's word shows God to be residing in my heart.
It burns up all undue attachments of Maya in me.
And enabling me to see the True One, I begin to praise Him
and thus through the word attain the Truth.
- 5 They who love the Truth are men of true love.
They who praise the Name are really fortunate.
God Himself brings about their union through the true word,
as they sing of His true excellences in holy fellowships.
- 6 We may read His account, if He were accountable.
He is beyond reach, beyond senses; we can get an awareness of
Him through the word.
I therefore daily praise Him through the true word : there is
nothing else here to appraise Him with.
- 7 People read and read and tire themselves out, but find no
satisfaction.
Consumed by ambition, they are left with no understanding.
Being thirsty after false attachments, they go in for baneful
things, and uttering poison eat what is poison for them.
- 8 Thanks to the Guru, I know only of the One;
All else is gone out of my mind, which now rests in Truth,
And is pervaded through and through by the Name, which is
obtained through the good offices of the Guru.

(xix. 18)

- 1 ¹All forms and hues, which pass before us, are Thine, O Lord.
They die and renew themselves in an unceasing rotation.
Thou alone art fixed, unapproachable, transcendent, to be
realized by the awareness but by the Guru.
I am all for him, my life for him, who takes the Name of God
into his heart —
The Name which has no form or feature, no colour whatever,
and is understood through the mediator.
- 2 If one were to know, one would find that all is from one light,
Which is manifested when we serve the Guru,
It works everywhere immanently as well as outwardly, reaching
out to blend our light with itself.
- 3 The world is burning in the fire of passion :
There is so much greed, vainglory and pride.

¹Adi Granth, p. 120 (ਵਰਨ ਰੂਪ ਵਰਤਹਿ ਸਚੇ ਸਚੁ ਕਮਾਵਣਿਆ ॥੮॥੧੮॥੧੯॥)

- Man comes and goes repeatedly unhonoured, and wastes his life insignificantly.
- 4 It is some rare man who comprehends the meaning of the Guru's word.
By dying to himself he becomes alive to the world.
After that when he dies, there is no more dying for him, as he is caught up above the world of conditions into the region of Truth.
- 5 Then he has no mind for the illusory otherness,
At his attention is wholly occupied by the Guru's word.
He admires the Truth radiating from all hearts.
- 6 The praiseworthy Truth is present,
Brimming in the word of the Guru,
Whose grace makes it visible for us, and then it gives all ease.
- 7 The Lord of Truth lives in the heart.
He is ever-abiding : no coming or going for Him.
The heart that is attached to Him is pure, this attachment comes as the Guru instructs.
- 8 The True One alone, and no other, is worthy of praise.
His service brings unfailing comfort.
Those who are imbued with the Name are men of discretion :
they practise what is perfectly true.
- (xx. 19)
- 1 ¹Pure is the Name, pure the Word,
And pure the Light that permeates everything.
Through the holy word God is praised, and by dwelling on the immaculate Lord we get our filth removed.
I am all for those, my life for those who take the giver of comfort into their hearts.
The speckless Lord is praised through the Guru's word, which entering the ears slakes all thirsts of the heart.
- 2 As the immaculate Name comes to dwell in the heart,
It purifies the body and mind and dispels the undue attachments of the world.
Man daily sings the purifying praises of God and rings out the sacred paeon.
- 3 The purifying nectar is obtained from the Guru.
When the inner-wilfulness dies out, there remains no infatuation

¹Adi Granth, p. 121 (ਨਿਰਮਲ ਸਬਦੁ ਨਿਰਮਲ ਮੈਲੁ ਚੁਕਾਵਣਿਆ ॥੮॥੧੯॥੨੦॥)

of the Maya.

With the inflow of the holy word, our knowledge, our thoughts
become absolutely pure.

- 4 He who serves the Pure One becomes pure.
He washes away the dirt of selfhood with the word of the Guru,
And distinctly hearing the quiet melody of his soul receives
welcome at the gate of heaven.
- 5 From the Pure One issues everything pure.
The heart impregnated by the Divine Word is pure.
Fortunate are they who are engaged in the Name; they look
beautiful with the glow of the holy Name.
- 6 He is spotless who is beautified by the Name.
His body and mind, with the pure Name in them, are bewitching.
No filth can approach where there is True Name; truth makes
the face resplendant.
- 7 Man's heart gets filthy with other-mindedness.
The place where such a man lives or dines is polluted.
He eats filth : he spreads filth; and is put to the worse by his
filthiness.
- 8 The filthy and the pure are all as ordained.
They are pure who are pleasing to the Lord;
And they who are filthy can get their filth removed through the
Guru, who implants the Name in their hearts.

(xxi. 20)

- 1 ¹God is sea-pure, and swan-pure are his saints.
Through them my heart, my speech and my intentions get
purified.
They who ponder over the holiest Name get their minds purified
and their faces always look beautiful.
I am all for him, my life for him who hymns the goodness of
God;
Who day and night calls upon the Name of the God and utters
His praise through the word.
- 2 Such men sing of God at their natural ease.
The fear of God purifies them of the filth of pride,
And they live in perpetual joy, offering their dance-adoration
day and night and singing His praises as they hear them.
- 3 Their heart dances, out of love for God,

¹Adi Granth, pp. 121-122 (ਗੋਵਿੰਦੁ ਉਜਲੁ ਚਿਤੁ ਲਾਵਣਿਆ ॥੮॥੨੦॥੨੧॥)

- To the tune set by the Guru, mind meeting mind,
Purged of all false attachments, and moving in complete
harmony with the word.
- 4 When the heart is moved by false urges, man comes to grief on
account of the inner falsehood.
He clamours aloud and dashes his body on the ground.
Having only wordly love to inspire him, he looks forward to
nothing but Death, which lies in wait for him.
- 5 When God Himself arranges a Guru-guided dance,
Man naturally gets his body and mind overflow with love,
And dances to the tune set by the ringing Word : thus is the
holy player's dance accepted.
- 6 The else-minded merely bothers himself by dancing in a circle
set up under the influence of Maya.
He beats time to many tunes,
Which nobody can bear to hear or appreciate.
- 7 He in whose heart there is love is already saved.
He curbs his senses, and adopts the way of true restraint.
He is always communing with God as instructed — this is the
kind of play pleasing to Him.
- 8 The Guru-regulated play has been in vogue in all ages.
From no other source can this be learnt.
It is by devotion to the Guru's feet that the Name is obtained.
- (xxii. 21)
- 1 ¹I Serve the True One, and praise only Him.
Never is there any trouble on account of the true Name.
Happy are they who serve the Spring of joy and give Him a
place in the hearts.
I am all for those, my life for those who sit in contemplation in
the cave of peace and harmony.
They who serve the Lord are always lustrous, their lustre being
due to their beautiful spirit.
- 2 Everyone is called Thy worshipper.
But they alone deserve the name who win Thy pleasure,
Who glorify Thee with the true word and offer adorations before
Thee out of love.
- 3 Everyone is Thine, O True Lord !
If he comes to meet Thee through the Guru, his dancing the

¹Adi Granth, p. 122 (ਸਚਾ ਸੇਵੀ ਸਚੁ ਹਰਿ ਮੇਲਾਵਣਿਆ ।੯।੨੧।੨੨।)

round of births ceases.

When it pleases Thee, Thou interesteth him in the Name and
leadest him to practise Thy presence.

4 The Guru's instruction brings God into his mind,
And drives out all sense of joy and grief and other infatuations.
His devotion is constantly called forth by the One whose Name
is fixed in his mind.

5 Such devotees are in love with Thee with the whole ardour of
their hearts,
Which are filled with the all-dowered Name.
They meet Thee through the word of the Guru who may come
their way by a happy chance.

6 Thou art gracious, an ever-flowing fount of joy.
Thou Thyself unitest man with Thee, as may be known from
the Guru.

Thou Thyself grantest the glory of the Name, the love of which
brings joy.

7 I praise Thee ever and ever, O True One !
There is none else to deserve this, — so I learn from the Guru.
My mind is given over to the One, and One only, as mind
meets mind when both are in perfect accord.

8 He who regulates his life by the Guru learns to praise
The true Lord who is obliged to none.
He is met with through the Guru's word which puts the Name
into his heart.

(xxiii. 22)

1 'Thy saints at Thy gate look beautiful,
As adorned by the Guru's word and the Name.
They live, day and night, in unbroken bliss, carolling His praises
and being lost in Him.

I am wholly for Him, my life for Him, who hears the Name
and treasures it in his heart.

It kills his self and blends him with God the true and the
highest.

2 God is true because His Name is true.
He takes to Himself some rare man blessed by the Guru.
They who meet Him through his word do not separate again,
being naturally merged in Truth.

¹Adi Granth, pp. 122-123 (ਤੇਰੇ ਭਗਤ ਸੋਹਿ ਗੁਰ ਤੇ ਪਾਵਣਿਆ ।੮।੨੨।੨੩।)

- 3 Nothing happens outside Thee, O God !
Thou lookest after Thy handiwork and understandest its needs.
Thou art the Doer, direct and indirect, Thou too blendest Thy
creation with Thyself, as is taught by the Guru.
- 4 Like an accomplished woman obtaining her Lord
By adorning herself with Fear and love,
He enjoys a lasting union with God by serving the Guru and
being wholly intent on his teaching.
- 5 They who forget the Word have no house or home.
They wander about distraught, like a raven alighting in a deserted
house.
They lose both this world and the next, and pass their days in
extreme misery.
- 6 They write and write until they run short of paper and ink,
But get no satisfaction, as no one ever got it in pursuing a way
divergent from God.
What they write or do is a mere sham, as their hearts, wretched
as they are, are attached to falsehood.
- 7 The Guru-guided, on the other hand, write what they consider
to be wholly true.
They are true men and get across to the gate of deliverance.
The paper they write on and the pen and ink they write with are
true, and what they write being also true they are ultimately
absorbed in the True one.
- 8 My Lord sitting within looks on.
He alone is of account in His eye who comes through the Guru
to meet Him.
Thus is the Name obtained, as a mark of honour, from the
perfect Guide.

(xxiv. 23)

- 1 ¹The Cosmic Soul manifests Himself through the Guru,
Whose word brushes off the dust of selfhood gathered on our
mind.
The mind thus cleared engages itself in constant love, which
brings us face with God.
I am all for those, my life for those who love the Lord and
prompt others to do so.

¹Adi Granth, pp. 123-124 (ਆਤਮ ਰਾਮ ਪਰਗਾਸੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥੮॥੨੩॥੨੪॥)

- Our obeisance is to those who are engaged daily in praising Him.
- 2 God is the Creator and Himself provides causes to His creatures, Whom He commissions to do whatever He likes them to do. By a favourable chance we are led to do service to the Guru, which brings us joy.
- 3 Man arrives at something, if he lives by dying every minute he lives,
With the Guru-given God in his heart.
Carrying God in his heart he is redeemed all along, and when death comes it is just a melting away gradually into eternal Harmony.
- 4 The man who busies himself much in going through religious formalities gets no redemption.
If in a spirit of otherness he wanders from land to land, he simply loses himself.
The tricky fellow, not submitting to the saving word, wastes his life and lands himself in trouble.
- 5 If he were to control his mind and check its whirling activities,
He — the Guru helping — could attain his highest destiny.
The Guru of his own accord brings about a union with the Lord, which means all comfort.
- 6 There are some who are given to lying;
They are rewarded with lying fruit.
Their days are wasted in vain-wandering from God.
Themselves ruined, they also ruin their whole generations :
lying is so poisonous !
- 7 Only a Guru-guided man sees a mind in this body,
When he soaks up his ego in love and devotion.
Master Yogis, hermits and mutes practise deep meditation, but even they have not been able to spell a mind out of the physical frame.
- 8 For that the enabling authority is the Creator Himself.
What can anybody else do ? What is possible from a mere creature ?
He whom God gives the Name takes it; it is He who brings it into his mind.

(xxv. 24)

- 1 ¹In this cavern is an inexhaustible store-house,
In which dwells God, the unseen, the illimitable.
He is hidden; but He Himself becomes manifest by doing away
with our self through the Guru's word.
I am all for those, my life for those who let the ambrosial name
dwell in their hearts,
Who, under the guidance of the Guru, taste its nectar which is
so sweet and highly unctuous.
- 2 By killing (the giant of) self, the adamantine doors are opened,
And we get hold of the priceless Name.
No one can get at the Name, without using the well-remembered
word passed by the Guru in his kindness.
- 3 We touch our eyes with the true eye-opening unguent of the
Guru,
And lo ! the gloom of ignorance is gone and the whole inside*
is illumined,
Our light has blended with the Supreme Light, our soul is
satisfied and we are transfigured in His sight.
- 4 If anyone goes outside his body to look for God,
He shall not find Him, but shall involve himself in much trouble,
like a man engaged in forced labour.
The untoward man is blind and cannot see, but will return after
much wandering and will get what he wants through the
Guru.
- 5 When the grace of the Guru descends on him, he will get to
God.
He will see Him in his body and mind, when they are cleansed
of the obscuring filth of pride.
Sitting in the midst of the good he ever sings God's praises,

¹Adi Granth, p. 124 (ਇਸ ਗੁਫਾ ਮਹਿ ਗੁਰਮੁਖਿ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥੮॥੨੪॥੨੫॥)

*The figure of the cave should not be lost sight of. The cave (human body) containing a treasure (Name) is closed with adamantine doors (of ignorance or apathy). A giant (ego or obdurate self) stands on guard. The giant is killed, but the door of the cave does not open until the pass-word, open sesame (the Guru's word) is pronounced. You enter, but the impenetrable darkness in the cave is another hindrance. You use a magical collyrium (Guru-given knowledge) which enables your eyes to see where unaided eyes fail. In the refulgent light you see the Treasure (Name) and get hold of it.

- and is rapt in Him through the word.
- 6 He stands guard on the nine* outlets of his body and checks his passions from running out.
He makes his dwelling in the Tenth, his real home,
Where day and night there goes on dumb music, ** made articulate in the Word of the Guru.
- 7 Without the Word there is inward darkness,
In which nothing can be seen, nor does the coming and going cease.
The key is in the hand of the Guru, without whom nobody can open the door; and he is obtained by the maturing of one's destiny.
- 8 "Thou art hidden as well as manifest in all places;"
This is realized through the Guru's grace.
Thou, Nanak shouldst ever praise the Name and be well-guided to keep it in your heart.
- (xxvi. 25)
- 1 ¹God is met through the Guru; He Himself brings about this meeting.
Death does not look that way, nor does any hardship offer trouble.
The disciple by dying to his self breaks all bonds and is clothed in beauty by the word.
I am all for him, my life for him, who is beautified by the Name.
The man of the Guru, who applies his mind to the Lord, is free to dance or to sing as he pleases.
- 2 The man of the Guru is approved in life as well as in death.
Fortified with the Word, age does not wither him,
Nor time or death consume, as he is preserved in Truth.
- 3 He receives honour at the gate of heaven,

*Two eyes, two ears, two nostrils, one mouth, and two outlets for evacuation.

** The reference is to the mystical music supposed in the Yogis' parlance to be produced without being stuck out of any physical instrument. When thought mounting through various stages of contemplation enters the spiritual sphere, where man becomes God-conscious. It is supposed to enter the Tenth gate. There the thought assumes the form of music which, when further refined, becomes too sweet for utterance.

¹Adi Granth, pp. 124-125 (ਗੁਰਮੁਖਿ ਮਿਲੈ ਮਿਲਾਏ ਗੁਰ ਤੇ ਪਾਵਣਿਆ ॥੮॥੨੫॥੨੬॥)

- As He has been selfless.
And saving himself as well as his kinsfolk he has made his life useful.
- 4 As long as he is in the body, he has no trouble;
He also finishes with the ailments brought on by his self.
His mind being limpid clear does not admit of contamination again, and, he enters the state of serene composure.
- 5 He receives the high meed of God's Name,
And singing His praises gets glory.
Being docile to the leading of the Guru he practises his word and feels happy in doing so.
- 6 He is daily in love with the Word,
And is known in all ages
As one who always purifies himself by singing of God's goodness and offered worship through the Name.
- 7 Without the Guru there is utter darkness,
In which men moan as they are seized by Death.
They are daily sick, these worms of dung, wriggling with pain in their dirty surroundings.
- 8 To a man, who is Guru-guided, the cause of all causes is God,
Who settles Himself in a man's heart
And exalts him through His Name, which is obtained from the perfect Guide.

(xxvii. 26)

- ¹There is one vital flame and that runs through all bodies.
It is shown by the perfect Guide through his word.
God Himself differentiates one from the other by assigning a different make-up.
I am all for him, my life for him who eulogises God.
Whose knowledge is impossible to obtain without the Guru, who makes us perfectly intimate with Him.
- 2 The Guru-guided says about God, as He is shown to him :
"All pain or pleasure is from Thee, O Lord;
Thou Thyself hast beauty, with which Thou bewitchest the World;
It is Thy mercy on which all are strung."
- 3 God is the doer, the cause and the means.
He Himself instils the Guru's word in our minds.

¹Adi Granth, pp. 125-126 (ਏਕਾ ਜੋਤਿ ਜੋਤਿ ਵੇਖਿ ਵਿਖਾਲਣਿਆ ॥ ੨੬ ॥੨੭ ॥)

- It is the Name from which issues the sweet word uttered by the
Guru.
- 4 All action proceeds from Him, and He Himself enjoys its fruit.
He Himself breaks the bonds and is liberated as ever.
He is always free, always justified; only He is inapprehensible
to be realized through Himself.
- 5 He Himself is the Maya as well as its illusion.
It was His private affection which produced the world.
It is He who puts praise into the mouth of the devotees and
sings it and proclaims it through him.
- 6 He is the doer, direct and indirect.
It is He who sets up and upsets everything.
Nothing happens outside Him; He Himself gives us work to
do.
- 7 Life and death are from Him,
And union and re-union too.
His service brings always a good turn; and when done through
the Guru it brings perfection.
- 8 Man rising, God rises in him.
It is He who shows him the heights.
The Name on entering his heart enables him to see Him and to
show Him to others.

(xxviii. 27)

- 1 ¹My Lord is filling all places.
Thanks to the Guru, I find Him in my own heart,
Where, Guru-guided, I am always at worship and intent on
Him with a single mind, indeed I am lost in Him as the
Truth.
I am all for him, my life for him who lets the life universal
quicken his heart.
God is the life-universal, fearless and bountiful; even he can
come into our hearts, if we follow the instructions of the
Guru.
- 2 Inside us is the Earth, its supporting Bull and the nether regions.
Inside also is the Beloved always young,
Always in joy, Himself joy-giving; even He can come into us, if
we follow the Guru.

¹Adi Granth, p. 126 (ਮੇਰਾ ਪ੍ਰਭੁ ਭਰਪੂਰਿ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥੮॥੨੭॥੨੮॥)

- 3 Inside us is I-ness and Myness,
On account of which the alternation of life and death never
ceases.
When we submit to the Guru, we drive the thought of self
from our mind and attach it wholly to the True One.
- 4 Within the body are two brothers, Merit and Demerit.
They jointly beget a creation of their own.
If a man killing both were to enter the House of Unitiveness,
he would be led by the Guru to a harmony of life.
- 5 In the same body is darkness spread by awayness from God.
Light streams in when man gives up his I-ness and Myness,
And then the comforting Word is revealed to him, and he busies
himself day and night in meditating on the Name.
- 6 His inside being illumined, the whole spread of things becomes
visible to him,
As the testimony of the Guru, has driven out his darkness,
And his soul blooming out into lasting cheer catches light from
the celestial light.
- 7 Inside him he finds a palace filled with stores of gems;
That is the Name, which has no bounds, — just to be given to
the man obeying the Guru.
Such a man, who is ever a merchant, deals in this stuff and gets
the Name as his profit.
- 8 God keeps the divine stuff and Himself gives it
To dealers, of whom there are only a few.
He gets it who catches His eye of mercy, which pours it into his
heart.

(xxix. 28)

- 1 ¹God Himself draws man to Himself, and Himself puts him to
service.
By means of the Guru's word, man abandons his obtuseness
towards God,
And then God Himself, who is immaculate and who is the
source of all goodness, engages him in His own excellences.
I am all for him, my life for him, who makes his heart absorbent
of the truth of God,
Whose true Name is impeccable, but is capable of residing in
the Human heart by way of the Guru's word.

¹Adi Granth, pp. 126-127 (ਹਰਿ ਅਪੇ ਮੇਲੇ ਸਦਾ ਗੁਣ ਗਾਵਣਿਆ ।੮।੨੮।੨੯।)

- 2 God Himself is the bounteous Guru dispensing man's destiny
according to his actions.
As the disciples serve Him, they come to know Him as through
a Guru.
They look beautiful when invested with the undying Name,
got with the Guru's instruction.
- 3 In the cavern of the body is found a beautiful place,
Where led by the perfect Guide man looks in without any illusion
of self.
Thanks to the Guide, he is daily rapt in love and extols the
Name.
- 4 Folloowing the instructions of the Guru he explores the cave,
And finds God's immaculate Name residing inside.
He begins to sing of God's goodness and looks charming with
the holy sound on his lips, so that the Beloved takes him
into His embrace. where he finds rest.
- 5 There also, for those who are else-minded, is posted the custom-
officer of Death who levies his toll
And punishes those who have forgotton to bring the Name
with them.
He takes account of every moment, every part of a moment,
and brings out the difference of even the smallest scruple.
- 6 The wife who does not think of her Husband in her parental
house
And is robbed of her love by another, has to weep and groan
afterwards.
Being quite unadorned, ill-bred and ill-omened, she cannot even
dream of meeting her Lord.
- 7 She who, in her parental house, gives her heart to her Husband
Will see Him, through the perfect Match-maker, to be sitting
before her very eyes.
She will keep Him fact in her embrace and will enjoy Him, as
taught, in her adorned bed.
- 8 God Himself makes a call through the word and gives
Himself.
He puts His Name into one's heart,
And thus exalted with the gift of the Name, one goes on singing
His praise for ever.
-

(xxx. 29)

- 1 ¹They are born for the best who find a place in the holy fellowship,
 Who serve the Guru and live retired in the midst of crowded life,
 Who feel enraptured with the love of God and are satisfied in the mind as they taste of His Name.
 I am all for them, my life for them who read it, understand it and give it a place in their hearts.
 They read it as rendered by the Guru and praising it qualify themselves for heaven.
- 2 God is diffused everywhere, unseen and mysterious.
 He cannot be found by any contrivance,
 Unless He out of mercy were to get us into touch with the Guru, who may design to bring us into union with Him.
- 3 He who tries to read Him by other means does not understand Him.
 He only involves himself in the thrice-bound* labyrinth of Maya.
 He can, however, break through this triple maze with the holy word on his lips and be free.
- 4 Man's mind is volatile, unbridled;
 In untowardness it runs about in all directions.
 It is a worm bred in Mayic filth, steeped in filth and shall perish in the same loathsome element.
- 5 Asserting his ego and, showing himself off,
 Performs many devotional acts, but all to no purpose.
 Nothing succeeds without Thee; with Thee to grace him with the word everything of him looks graceful.
- 6 He is born and he dies without understanding God,
 Ever wandering in alienation from Him.
 The offish fellow thus wastes his life for nothing, and goes away regretting.
- 7 Such an obtuse-minded fool, doing religious actions, is
 Like a woman decorating herself for her husband who is away from home.
 Both of them simply waste their life-energy, getting no good

¹Adi Granth, p. 127 (ਉਤਮ ਜਨਮ ਸੁਥਾਨਿ ਆਪਿ ਮਿਲਾਵਣਿਆ ॥੯॥੨੯॥੩੦॥)

* See page 214 foot note*

name at home nor a safe conduct abroad.

- 8 It is some rare man who knows the Name,
Who makes it out from the word of the perfect Guru.
He is ever busy with His service, and feels at perfect ease in
being so employed day and night.

- 9 That in all is working the same He
Is realized by someone uncommonly gifted.
Such men attached to the inner Name look charming; the
attachment is brought about by God's own mercy.

(xxx. 30)

- 1 'The self-guided read the read and are called Pandits.
Being led astray from the One, they suffer great hardwhip.
Infatuated with Maya they see nothing and have to take on
repeated births.

I am all for those, my life for those who suppress themselves to
be at one with God.

Their service for the Guru wins them God for their hearts,
wherein they enjoy Him at thier ease.

- 2 Men read the Veda, but get no taste of Him.
They only wrangle in a delusion of Maya.
Their uninformed intellect keeps them in perpetual darkness :
but submission to the Guru brings understanding and
appreciation of God.

- 3 Through his beautiful word we speak of the Ineffable;
By his teaching we come to love the truth
And revel in it day and night, being imbued with it through and
through.

- 4 They who are imbued with the truth love only the True One
Who gives and does not regret His giving.
It is a pleasure to meet such a One; but the contact is always
through the Guru's word.

- 5 Such men do not allow anything false or unrighteous to soil
them.

They are constantly on the watch — thanks to the Guru.
The immaculate Name resides in their hearts and their spirit is
blended with the Supreme Spirit.

- 6 They who study the literature tinged with the three-qualified*

¹Adi Granth, pp. 127-128 (ਮਨਮੁਖ ਪੜਹਿ ਸੁਖ ਪਾਵਣਿਆ ॥੮॥੩੦॥੩੧॥)

* See page 214 foot note*

Maya cannot know the truth of God.

Having taken a wrong step originally, they do not realize the importance of what the Guru says,

Their vision being obscured by false considerations; but the realization of God is possible through the Guru's word only.

7 The Veda proclaims the threefold* Maya.

This is not understood by the wayward people out of obtuseness.

They go on reading about the three qualities and do not know the One God; thus they suffer for want of knowledge.

8 When God pleases, He Himself shows the way of union,

By removing our doubts and troubles through the holy word.

True is the glory of the Name, which to those who accept it brings happiness.

(xxx. 31)

1 ¹God Himself is absolute as well as related.

He who apprehends this truth can be called a Pandit.

Imbibing such a name, he saves himself and brings salvation to all his generations.

I am all for those, my life for those who get a taste of God and enjoy its flavour.

They who do so get purified by dwelling on the immaculate Name.

2 He who ponders over the word rises above the obligation of formal works.

With the true knowledge inside him he kills his egotistical tendencies.

And with them the three qualities of Maya, and feeling himself enriched with the all-embracing wealth of the Name is at peace with himself.

3 As long as man is egotistical, he cannot be exempt from works.

He must, through the Guru, give up his ego

And be inly alert to keep a constant watch over himself; he must sing God's praises in the words of the Guru.

4 God is a lake, an ocean, limpid and pure.

On its banks are his saints, who swan-like in devotion are picking up pearls of praise.

* See page 214 foot note*

¹Adi Granth, pp. 128-129 (ਨਿਰਗੁਣ ਸਰਗੁਣ ਗੁਰ ਕਿਰਪਾ ਤੇ ਪਾਵਣਿਆ ।੯।੩੧।੩੨।)

- They are ever at their ablutions there, washing off the dirt of ego gathered during their lives.
- 5 The devotees are swan-white by dint of their love and devotion. They find their abode on the banks of His lake, because they have killed their ego, And also because they have always loved his true word.
- 6 The self-willed man is an unclean heron, constantly begriming himself with self-love, Which does not leave him for all his washings. He can get rid of it only if he reflects on the holy word and learns to die a living death.
- 7 As the word of the perfect Guru resounds in his ear, He finds inside him an exquisite object, shining like a jewel, With which his darkness is dispelled, and the inner light thus born shows him his self.
- 8 He sees that it is God who creates and looks after, That in His eye only that man is of account who serves the Guru, And that His Name can come to reside even in the human body, if it were invited through the grace of the Guru.
- (xxxii. 32)
- 1 ¹The whole world is a lure of Mammon. All creatures, governed by the three qualified mind, may be seen lying under that spell. Only some rare man has the understanding, lent by the Guru, to fix his gaze on the fourth estate, that of Harmony. I am all for him, my life for him, who drives out this charm with the spell of the Guru. He alone who drives out this lure can give his thoughts to God and live with Him, as a well-known intimate of His palace.
- 2 The origin of gods and goddesses is superstition, The same which gave rise to Smritis and Shastras, And spread Lust and Anger in the world, with the sufferings of transmigration as the consequences.
- 3 In the same world is placed the jewel of knowledge, Which enters man's mind with the help of the Guru, And then he begins to practise Truth, Chastity and self-restraint, and is put in the way of meditating on the Name — all

¹Adi Granth, p. 129 (ਮਾਇਆ ਮੋਹੁ ਜਗਤੁ ਲੇਖੁ ਲਿਖਾਵਣਿਆ ॥੮॥੧॥੩੨॥੩੩)

- under the perfect direction of the Guru.
- 4 Man in the world is like a woman in her father's house, where
she is misled by error (as he by superstition).
She for her attachment to a stranger has to regret afterwards.
She loses her chances with both the families and he with both
the worlds, — they cannot dream of rest anywhere.
- 5 If she were to give her thoughts to her husband while yet in her
parental home,
And were well-instructed to feel as if she were constantly in his
company,
She would enrich her memory with his words ever spoken and
would live immersed in joy in the knowledge of his love.
- 6 Similarly, the man who has found his Guru is successful in life.
He uses his Guide's word to remove all other kinds of love,
And giving his whole heart to the One Lord he sings his praises
in the company of the good.
- 7 What has he made of his life who does not use it in serving the
Guru ?
Fie on it ! he has only thrown away his chances.
The ill-led fellow has not been minding the Name, and being
without it he has landed himself in trouble.
- 8 God alone who has made the world knows best.
It is He who throws out His contacts through the recognition
of His word, —
And the word is recognized by those to whom it is apportioned
from on high.

By Guru IV

(xxxiv. 1)

- 1 'The Primal Being, the Infinite Himself
Sets up the creation and upsets it.
The same He, the One, informs the whole, but His light
glimmers on those who face up to the Guru.
I am all for those, my life for those, who dwell on the Name of
the formless,
Who has no image or mark, but can be seen in every heart by a
properly guided person, who knows how to realize the
unrealizable.
- 2 Thou art that One, the kind, the merciful.

¹Adi Granth, pp. 129-130 (ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਸੁਖੁ ਪਾਵਣਿਆ । ॥ ੧੧੩੪ ॥)

- No one but Thee can be that.
 If the Guru were moved to kindness, he might grant the Name,
 by which man can get absorbed into Thee.
- 3 Thou Thyself art the true creator;
 Thy stores are filled with gifts of love,
 With which the heart of the Name's devotee is saturated, and
 he lives eternally poised in love.
- 4 I am always at Thy praise, O Lord,
 Glorifying Thee as my beloved.
 I ask for none else but Thee; may the Guru be gracious enough
 to grant me Thee !
- 5 But Thou being unreachable, beyond man's senses, I cannot
 get at the size of Thee.
 Thy mercy alone can take me into Thy arms,
 Which consummation is possible only if one contacts Thee
 through the Guru's word and serves Thee as the word
 directs.
- 6 The tongue of a worthy man trolls out Thy praises,
 And blesses Thy Name, which is pleasing unto Thee.
 Being rightly instructed never ceases to love, but feels well-
 honoured in being with his best Beloved.
- 7 The ill-guided man does religious works out of vanity.
 He loses all stakes in the game of life.
 His inner selfishness obscures his vision and he blindly trudges
 the rounds of life and death.
- 8 The Creator Himself guides a man to a higher destiny,
 When He places in him the writ from on high,
 Granting him the gift of the Name which destroys all fears and
 teaches him the ways of happiness.

By Guru V : in Key I

(xxxv. 1)

- 1 ¹Inside is the Unknown, the Un-understood.
 Along with Him is the jewel of the Name, placed there
 mysteriously.
 He is beyond the reach of bodily senses, being transcendental,
 and yet he can be apperceived through the Guru's word.
 I am all for those, my life for those, who in this dark age still
 proclaim the Name.

¹Adi Granth, pp. 130-131 (ਅੰਤਰਿ ਅਲਖੁ ਦਾਸ ਦਸਾਵਣਿਆ ॥੮॥੧॥੩੫॥)

- They are the saints, loved and sustained by God, who by a rare chance get a glimpse of Him.
- 2 They who practise Yoga, or have attained it, go about in search of Him.
The Brahmas and Indras look for Him in their souls' contemplation.
The millions of gods are also after the same quest; but meet the Guru, and your heart will sing Him like this :
- 3 "At all hours of the day, the wind mutters Thee;
The earth serves Thee as Thy foot-stool;
And the forms of life, with their peculiar ways of utterance, are all informed by Thee."
- 4 We become aware of the true Lord through the Guru,
Whose perfect word acquaints us with Him.
They alone feel satisfied who quaff the sweetness of his word or fill themselves with its truth.
- 5 His mind is at ease; he alone is happy;
He can afford to have a round of joys, pastimes and dalliances,
Because he is a rich man, a man of great wealth, which lies in his mind being attached to the Guru's feet.
- 6 "First is provided their daily bread for them,
And then are created the living beings by Thee :
There is no benefactor equal to Thee, O Lord; nay, none who comes near Thee."
- 7 Thus does a man contemplate Him, when he is touched by His grace.
And is enabled to follow the counsel of holy men.
He saves himself as well as his relations and goes straight to God without any hindrance.
- 8 I too, as a slave of Thy slaves, admire Thee
As the Great One, highest of the high
And the Infinite One, vastest of the vast.
(xxxvi. 2*)
- 1 ¹Who is free, and who is at one with God ?
Who is a man of knowledge, and who of speech ?

* The first four stanzas contain 24 questions, which are serially answered in subsequent four.

¹Adi Granth, p. 131 (ਕਉਣ ਸੁ ਮੁਕਤਾ ਮਾਹਿ ਸਮਾਏ ਜੀਉ ।੯। ੨।੩੬।)

- Who lives a family life and who detached, and who knows the value of each ?
- 2 How is man bound, and how freed ?
How is the chain of his coming and going broken ?
Who is a man of deeds and who above them ? Who actuates men in either attitude ?
- 3 Who is happy, and who is troubled ?
Who is toward, and who is untoward ?
Which is the way to unite and which to separate; who would throw light on this ?
- 4 Which is the word that can arrest the mind in its roving career ?
Which is the schooling by which it can bear pain and pleasure alike ?
And which is the way to induce it to think of God and to sing His praises ?
- 5 The Guru-guided is free and in union with God.
It is he who knows and can talk of Him.
Blessed is he, whether living a retired life or in a family : he alone knows the correct estimate of both.
- 6 Egotism binds, and surrender to the Guru saves,
Breaking the round of transmigrations.
The man owing the Guru's influence may be active or inactive, his attitude in each case is spontaneous.
- 7 He who follows the Guru's lead is unworried; it is the selfled who feels uneasy.
The former is teachable, and the latter unteachable.
One unites and the other separates himself; the how is known to the Guru.
- 8 It is the Guru's word that can check the roving mind.
It is the disciplinary instruction received from the Guru that enables a man to accept joy and woe with equal thanks.
It is the Guru device which moves a man to contemplate God and to sing His praises as found in His hymns.
- 9 All creation is of His making.
He Himself is at the bottom of all doing, all planning.
From the One have come forth the manifold, which will resolve back into the One again.

(xxxvii. 3)

- 1 ¹When the Lord we own is imperishable, what is there to
worry us ?
When the Master is the Lord of all fortune, His servant must
feel quite at ease.
Thou being the source of peace for the mind and the soul,
what ever issues from Thee must be comforting.
I am for Thee, my life for Thee who, as figured out by the
word, having charmed my body and soul.
Thou art my rock, my shelter, as nobody else is.
- 2 He who loves Thy works
Has eyes to see Thee in everything,
Spreading Thy presence, Thy only presence in all places.
- 3 Thou grantest all the objects of life,
Especially the feelings of love and devotion, of which Thou
hast a plenty.
It is given to those aloe to share these feelings who are taken
into the care of the mercy.
- 4 They are pulled out of the blind ditch
And owned as Thy servants with a single glance from Thy kindly
eye.
They sing of Thee as the perfect and the immortal, and never
have enough of singing and discoursing of Thee.
- 5 Here and hereafter man enjoys Thy protection,
As in the womb of his mother he was nourished by Thee.
In the midst of the fire of worldliness, he lives unsigned, because
he steeps himself in the lotion of love and sings Thy praises.
- 6 What praises shall I utter when calling upon Thee,
So that I may see Thee within my body and mind ?
Thou art my Friend, my Lover, my Lord; I know none else but
Thee.
- 7 He whom Thou takest under Thy wing
Is touched by no rude wind.
Thou art a liege-lord affording all comfort in Thy asylum; but
one has to practise Thy presence in the holy company to
realize Thee.
- 8 Thou art inestimable, being too high, too deep and too vast for
our measures.

¹Adi Granth, pp. 131-132 (ਪ੍ਰਭੂ ਅਭਿਨਾਸੀ ਤਾ ਬਲਿ ਬਲਿ ਜਾਵਣਿਆ ॥੮॥੩॥੩੭॥)

Thou art the true Master and I Thy humble slave;
 Thou the Emir, with a real sovereignty, and I a subject ready to
 sacrifice my life for Thee.

(xxxviii. 4)

Key 2

¹Think of the divine Lord every day of your life;
 Never let Him go out of your mind.

- 1 Secure the company of the good,
 And it will never allow you to stray into the way of death.
 Take with you the Name of God as the viaticum, and no
 reproach will befall your descent.
- 2 They who remember God
 Are not the men to be thrown into hell
 Or to suffer in any other way, because He resides in their hearts.
- 3 They are the beautiful and the charming
 Who sit in the holy throng;
 And they are the passingly wise who have amassed the wealth
 of the Name.
- 4 Such a one is the servant of God, whose words drop sweetest
 manna for us to drink,
 And whose face radiates life-energy for us to glimpse.
 He is the Guru; offer your daily devotion to him; and get all
 your affairs arranged.
- 5 He who is made by God His own
 Gives his thoughts to Him.
 Such a lucky one alone can be called a hero or a leader.
- 6 To have God passing intimately in and out of the heart
 Is to enjoy kingly pleasure,
 Leading to no evil, because the heart is busy with good things
 and is proof against evil.
- 7 To have God dwelling in the heart
 Is to have life brought to its fruition,
 Like that of a woman getting a husband of her own liking,
 whose spousal love never fades.
- 8 The objective of immortality is obtained
 In the refuge of Him who destroys all fears.
 Giving me a hem of His skirt, He has brought me across and
 given me life that never passes away.

¹Adi Granth, p. 132 (ਨਿਤ ਨਿਤ ਦੁਖ ਜਨਮੁ ਅਪਾਰ ਜੀਉ । ੮ । ੩੮ ।)

(xxxiv. 5)

- ¹The muttering of God's Name gives comfort to the mind
 1 Calling upon the Saviour keeps all fears away, nay blots them
 out.
 2 If a man were to seek God's sanctuary, he should be beyond all
 worry.
 3 In the service of saints and holy men lies the fulfilment of all
 desires :
 4 The One living in all hearts and filling all spaces in lands and
 waters
 5 Can be worshipped as the dispellar of sins, if we dust ourselves
 with the sacred pollen fallen from the feet of holy men.
 6 All release is from the Lord Himself, whose contemplation gives
 us peace.
 7 God does justice, cvand confounds the evil-minded.
 8 He who imbues himself with His true Name sees Him every-
 present.

A CALENDAR

(Baramaha)

In Majh, by Guru Arjun

(i)

Prologue

²By our actions, our antecedents, O Lord, we were estranged
 from Thee.

Move Thy mercy to effect a reunion.

We have been rambling in all quarters, in all directions, and
 now spent and broken we stagger back into Thy fold.

As a cow giving no milk is useless,

As a vine, unless fed with water, shrivels up and bears no fruit
 of any value,

So there can be no rest for us without meeting the Lord God,
 our Friend.

As a wife whose house is not visited by her husband is sick of
 her whole surrounding, be it a village or a town,

And all her make-up, her betel-chewing and other tasteful things,
 along with her body indulges in them, are a poor show.

¹Adi Granth, pp. 132-133 (ਹਰਿ ਜਪਿ ਜਪੇ ਵੇਖੈ ਸਦਾ ਹਜ਼ੂਰੇ । ੮ । ੫ । ੩੬ । ੧ । ੩੨ ।
 ੧ । ੫ । ੩੬ ।)

²Ibid., p. 133 (ਕਿਰਤਿ ਕਰਮ ਕੇ ਜਿਸ ਕਾ ਨਿਹਚਲ ਧਾਮ । ੧ ।)

So are our friends and dears as so many agents of death, if God
the Master of the House be not with us.
My prayer therefore is : "Be merciful, O Lord, and grant me the
gift of Thy Name;
Unite me with Thee in the company whose abode is
everlasting."

(ii)

Chait (March)

¹In the month of Chaitra, let us offer our heart's worship to the
Lord of the chequered earth; it shall bring us exceeding
joy.
We can get an approach to him through saintly men by calling
on Him with the tongue.
That life alone is of account wherein God is realised as one's
own.
To live without Him even for moment, I believe, is to throw
away the chances of a whole life.
All things in nature — lands and seas and interstellar spaces,
even trees — are brimming with Him :
How painful it must be if only man's mind were void of that
presence.
Plenty is the fortune of those who enjoy Him as a companion.
I long to have a sight of Him with all the thirst of my soul.
I shall cling to the feet of anyone who would take me to Him
this very month of watchful wait, the Chait.

(iii)

Vaisakh (April)

²In Vaishakh, the sprouting spring, what solace is there for those
forlorn, who live a life cut off from love,
And leaving the Lord, an efficient Friend, run after the phantom
of worldliness.
They find that the worldly relations and wealth are unstable,
and that God alone is lasting.
All else that is lapped in lying engagements is perishable.
Everything except the Divine Name is robbed on the way.
It is simply ruinous to forget God, without whom nobody
counts.

¹Adi Granth, p. 133 (ਚੇਤਿ ਗੋਵਿੰਦੁ ਅਰਾਧੀਐ ਕੈ ਪਾਇ ਲਗਾ ॥੨॥)

²Ibid., pp. 133-134 (ਵੈਸਾਖਿ ਧੀਰਨਿ ਕਿਉ ਭੇਟੈ ਹਰਿ ਸੋਇ ॥੩॥)

Unsullied is the fame of those who kiss the feet of the Beloved.
 My prayer to Him is : O Lord, meet me as my own.
 The spring-time will be pleasant indeed, if one were to receive
 a touch from the Holy Lord Himself.

(iv)

Jeth (May)

¹In the month of Jesht, the Prime of spring, we should meet
 before the Lord, to whose primality everyone bows in
 awe.

If we cling to His kindly skirt, He will not hand us over bound
 to anyone else.

He has a Name which is like rubies and pearls, but which unlike
 them cannot be stolen.

He has with Him all the rainbow joys which one's heart could
 wish.

But in giving He follows His own will, and His creatures have
 to follow Him.

Happy are they whom He treats as His own.

If it had lain with men to get whatever they wished, why should
 they ever worry themselves for a want ?

The colourful joys of life may be had by those who associate
 themselves with the Guru.

The Lord primeval is still fresh and merry for those who are
 fortunate enough to be owned by Him.

(v)

Asarh (June)

¹Asarh is a burning month for those who live not in the presence
 of the Lord,

But forsaking Him, who is the life and support of the world,
 place their hopes on man.

They confound themselves in the ways diverging from Him,
 until they find themselves in the stranglehold of death.

They reap what they have sown, or get what is etched on their
 brow.

When their time is over, they pass on in despair.

Only they get final release who had had a contact with the
 Guru.

¹Adi Granth, p. 134 (ਹਰਿ ਜੇਠਿ ਜੁੜੈਦਾ ਕੈ ਭਾਗਿ ਮਥੀਨਿ ।੪ ।)

²Ibid., p. 134 (ਆਸਾਤੁ ਤਪੈਦਾ ਹਰਿ ਚਰਣ ਨਿਵਾਸ ।੫ ।)

Restore Thy own mercy, O Lord, and make me thirst for Thee.
I have no other resource but Thee, my Lord : This is all I
submit.

Even Asarh may be pleasant for him, who fortifies himself by
enshrining the Lord's feet in his heart.

(vi)

Sawan (July)

¹In the showery month of Shravan, the sap returns to man, as it
does in the case of a damsel yearning for somebody's lotus
feet.

His body and soul are saturated with love, and his own support
is the Name.

All the fraudulent joys of beneficial Maya appear but as ashes,
And pleasant are the drops of God's nectar to be tasted from
the hand of the Guru.

Then all Nature, its woods and glades appear verdent with the
presence of God, the omnipotent and infinite, in them;
And the mind of man yearns to meet Him, which is possible
only through grace.

I look for it with constant devotion to those friends of mine
who have already met Him.

Dear God, I hope, will rejuvenate me with His Word.

Shravan is auspicious for those who were the charm-string round
their neck.

(vii)

Bhadon (August)

²In Bhadra, misled by a regard for others, man is tempted to
shift his belief, like a woman who transfers her affections
to a stranger,

And in spite of numerous decorations in her make-up nothing
avails her.

The day he shuffles off his mortal coil he will be called a ghost,
To be seized and marched off by the myrmidons of death to
nobody knows where.

They whom he had loved abandon him in a moment.

He wrings his hands, his body shivers, and he changes colour
from black to pale.

¹Adi Granth, p. 134 (ਸਾਵਣਿ ਸਰਸੀ ਕਾਮਣੀ ਰਾਮ ਨਾਮੁ ਉਰਿ ਹਾਰੁ ।੬।)

²Ibid., p. 134 (ਭਾਦ੍ਰਦਿ ਭਰਮਿ ਗੁਰੁ ਰਖਣ ਵਾਲਾ ਹੇਤੁ ।੭।)

He reaps as he has sown the field of his own actions.
 I have taken refuge with God, who will give me His feet to
 ferry me across.
 In spite of the shifting month of Bhadon, they shall not be
 thrown into hell who have the loving Guru for their
 protector.

(viii)

Assun (September)

¹In Ashvin, the month of the Moon's beloved, love surges in
 woman's heart, and she feels the urge for a meeting with
 her Lord.
 She cries : my body and soul hunger for a sight of Him, O
 mother; who shall introduce me to Him ?
 Saints are known to support such cases of love : I shall fall at
 their feet.
 Where can one find comfort except in God ? There is no other
 place.
 Complete satisfaction is theirs who have tasted of His love.
 They throw away all private considerations and pray to Him :
 O Lord, attach us to Thy lappet.
 And they who are taken by the Lord to Himself have never to
 part again.
 I have taken shelter with Him who has no equal.
 In Assu they dwell in comfort who enjoy the benignant regard
 of God, the King.

(ix)

Katik (October)

²In the ripping month of Kartik, man has to reap the fruit of
 his actions; he cannot shift the blame to others.
 All ills attend on him who cuts himself away from God.
 Lives-long isolation is for him who turns his face away from
 Him.
 All the sweets of worldly joy turn bitter for him in a moment.
 To whom shall he carry his daily complaint, when no one is
 there to meditate ?
 No action on his part is now of any avail; he is doomed.
 If, however, he is lucky enough to reinstate himself in God's

¹Adi Granth, pp. 134-135 (ਅਸੁਨਿ ਪ੍ਰੇਮ ਮਇਆ ਹਰਿ ਰਾਇ ।੮।) .

²Ibid., p. 135 (ਕਤਿਕਿ ਕਰਮ ਬਿਨਸਹਿ ਸਭੇ ਸੋਚ ।੯।)

good graces, all his privations shall cease.
 Save me, my Lord, Thou breaker of bonds,
 And, in the month of Kartik, grant me the company of saints,
 that all my worries may end.

(x)

Maghar (November)

¹In the moon-cold month of Manghir*, beautiful is the sight of
 those sitting around their beloved Lord.
 How shall I tell you the glory of those who are taken to His
 bosom by the Lord Himself ?
 The coming of the Lord into them, through the holy company,
 has renovated their whole being, body and soul,
 While they who chose to remain outside that pale are doomed
 to live in isolation.
 Their troubles know no end, and when they depart they are
 given over to the thralldom of Death.
 They, however, who chose the company of their own Lord, are
 ever seen taking their stand by Him,
 With his divinity sparking round them as a necklace set with
 gems and jewels.
 I long to have the dust from their feet as they lie prostrate at
 His door.
 This adoration on their part has brought dispensation to them
 from rebirth.

(xi)

Poh (December)

²The invigorating month of Paush has no wintry cold for her
 who lies in the embrace of her Beloved Lord.
 Her heart is bewitched by His lotus feet, and her breath is held
 up for a sight of Him.
 She has the shelter of the great Lord of earth, and has the chance
 of serving Him besides.
 No baneful influences of the world can approach her, as she

¹Adi Granth, p. 135 (ਮੰਘਿਰਿ ਮਾਹਿ ਬਹੁੜਿ ਨ ਜਨਮੜੀਆਹ ॥੧੦॥)

*Symbolized by the head of a chased deer, *marg-shir*, and governed by the influence of the Moon. The background of the passage is the gathering of people in a hunt, corresponding to which the Guru brings in the idea of devotees meeting together in a holy company.

²Ibid., p. 135 (ਪੋਖਿ ਤੁਖਾਰੁ ਨ ਬਖਸੈ ਵੇਪਰਵਾਹੁ ॥੧੧॥)

busies herself with her holy companion in dwelling upon
His excellences.

She is reunited with the Source of her being, which is the
denouement of all true love.

The Lord Himself has taken her by the hand, and there is no
more parting for her.

I offer myself a thousand times as an oblation to the Divine
Friend, who is beyond all reach, beyond all depths;

And who as personal God is moved to take notice of one found
fallen at His door.

The month of Paus̄h is pleasant and all-comfort for him who is
visited by His grace.

(xii)

Magh (January)

¹The Magh, the month of ablutions, bathe yourself in the dust
of holy men's feet,

And hearing the Name of God meditate on it, and make a gift
of it to others.

So shall the filth of actions gathered on you in the course of
lives be washed off and your mind shall be cleared of pride,
Lust and Anger will not seduce you, and the dog of Avarice
will have gone out of your hearing.

The World will admire you for walking in the way of Truth.

In that lies the merit of bathing at all the places of pilgrimage,
all the gifts made thereat, and all the other acts of supposed
charity.

One to whom is vouchsafed this gift is wise indeed.

I am devoted to those who have sought out their God.

In the month of Magh they are to be counted as pure who have
been taken into grace by the perfect Guru.

(xiii)

Phalgun (February)

²In the fruitful month of Phalgun, the woman's joys have come
to fruition, because her Divine Friend has come to visit
her.

The promoters of the relationship with Him, the Saints, have
been merciful enough to bring about this union.

¹Adi Granth, pp. 135-136 (ਮਾਘ ਮੰਜਨੁ ਸੰਗਿ ਪੂਰਾ ਗੁਰੁ ਮਿਹਰਵਾਨੁ ।੧੨ ।)

²Ibid., p. 136 (ਫਲਗੁਣਿ ਅਨੰਦ ਤਿਲੁ ਨ ਤਮਾਇ ।੧੩ ।)

Sweet is her couch; all pleasures are here; there is no room for
any discomfort now.
She is lucky to have her desire fulfilled, in that she has obtained
the sovereign Lord as her husband.
She sings out her joy, when she meets her friends, who join her
in chanting hallelujahs aloud;
"There is nobody to be seen like God, no one to come up to
Him.
Looking to my interests here and hereafter, He has granted me
a place in the regions of eternity,
Warding me from the billows raging on this side, to which I am
never to return again.
This redemption is due to my clinging to His feet, the virtues
of which are too many to be told by one tongue.
It behoves us, in Phalgun, to praise Him daily who has no interest
of His own to serve."

(xiv)

Epilogue

¹All who have ever given their thoughts to the Name have been
benefited by it,
And they who take their inspiration from Him, as the perfect
Enlightener, are found of true carat in His court.
His feet, which are the repository of all blessings, are capable
of rafting men across the tossing waves of life.
They are endowed with love and devotion, which are proof
against the fire of passion.
The whole progeny of Falsehood departs and Doubts vanish,
as Truth streams in to fill them through and through.
They serve the Supreme, with Him alone in their hearts.
All months, days and other divisions of time are auspicious for
them who are able to win the eye of Grace.
I crave the boon of a glimpse of that Face : May God grant it.

In Majh, by Guru V
DAYS AND NIGHTS
(Din Rain)

²By the Grace of the One Supreme Being who is the True
Enlightener

¹Adi Granth, p. 136 (ਜਿਨਿ ਜਿਨਿ ਨਾਮੁ ਕਿਰਪਾ ਕਰਹੁ ਹਰੇ ।੧੪ ।੧ ।)

²Ibid., pp. 136-137 (ਸੇਵੀ ਸਤਿਗੁਰੁ ਆਪਣਾ ਹਰਿ ਪਰਸੀ ਗੁਰ ਕੇ ਪਾਉ ।੪ ।੧ ।)

All the days and nights I serve my Guru, with my mind bent on
God.

Leaving out my selfhood I surrender myself to him and in sweet
words address him :

"Bring me to my Divine Beloved, my Relation from eternity,
From whom I was separated lives and lives ago.

It is not possible, O my sister soul, for creatures so separated to
dwell in peace."

From my explorations in all spheres I discover that there can
be no rest for a woman without her husband, in this case
a divine Husband.

I have been separated by my own actions, and therefore cannot
blame anyone else.

There is nothing for it but to pray to God's mercy for a
rescue :

"O Lord, without Thee life is but a knocking-about in dust,
with nobody to listen to our complaints."

I wish to goodness that I might see Him with my eyes !

- 2 He listens to our prayers thus intimately expressed, as He the
Divine Male is boundlessly equipped to provide the
remedy.

In life or death He is to be adored as the support of all.

Whether at home with him or at her father's a wife always
belongs to her husband — in this case a husband to whom
also belongs a large family,

And who is high beyond all reach, deep beyond all knowing,
and vast without end or limit.

The service done for Him must be to His liking, and must be
performed with all humility towards His saints.

He is a kind God, protector of the poor and uplifter of the
fallen.

He has been keeping this tradition from the beginning, from
times immemorial. — the Creator of the true Name.

Nobody knows His value nor His measure.

He dwells in our bodies and minds, and is yet beyond our
estimates.

We can, however, always admire those who worship Him day
and night.

- 3 Saints worship Him always as the benefactor of all,

Who out of kindness gives man a body and a soul, and makes
him quick with life.

We too can worship Him through the Guru's word by calling
upon His holy Name.

Otherwise, infinite as He is, His worth cannot be conceived.

Man is fortunate enough, if he can feel in his mind the presence
of the personal God.

His heart's desire will be fulfilled, if he contacts Him as a wife
contacts her lord and husband.

I live by meditating on God who removes all faults.

Anybody can get his life made ever-green, if day and night he
never forgets the Lord.

4 Humble though I be, my place is with the Lord of all perfections.
I have set up His tabernacle in my heart, and I live by uttering
His Name.

I pray : "Grant me, O God, that I may repose in the dust of Thy
servants,

And that I may live as Thou keepest me and eat and wear
according to Thy sendings;

Grant me that interest which may keep me engaged in singing
Thy praises in the company of the good."

I can think of no other place; where shall I go to raise my
plaintive howl ?

O dispeller of all ignorance, all darkness ! O unapproachably
high and immeasurable !

My only purpose is to get my isolated mind be re-united.

I shall count myself happiest that day when I shall touch the
Guru's feet.

AN ODE (VAR) IN MAJH

WITH STAVES (SHALOKAS), BY GURU NANAK

(To be sung after the tune* of Malik Murid and Chandrahara

*There are nine such tunes affixed to different Vars or Odes in the Holy Granth. This tune is taken from a popular contemporary ode celebrating the fight of two Chieftains in the days of Akbar. The Malik had been sent to reduce the Frontier tribes, but he had betrayed the cause of Akbar and set himself up as an independent chief. Then the Sohi was sent to punish him. In the war, which followed, both died fighting bravely. The scuffle, though local, made much noise in the country and gave rise to an ode, which became very popular. The Guru took up the tune and this ode of Guru Nanak, which also depicts the struggle between a man who is Guru-guided and another who follows his own counsel.

the Sohi)

By the Grace of the One Supreme Being of the True Name, the
Creator and the Enlightener†

(I)

STAVES

1. — Guru Nanak

¹The Guru is beneficent, is cooling as a snow-field, is a light
that illumines the whole world,
And has with him the boon immortal (the Name) which, if
enjoyed in the heart, is so comforting.

2. — Guru Nanak

In his first affection, man gets attached to breasts for milk;
In his second, he begets a sense of mother and father;
In his third, O brother, brother's wife, and sister;
In his fourth affection is produced a love of play;
In his fifth, a running after eating and drinking;
In the sixth comes lust, which asks for no caste in women.
In the seventh, he collects money and sets up a house;
In the eighth comes towering rage which withers his body;
In the ninth appear grey hair and puffing breath;
In the tenth, he is burnt and is reduced to ashes.
Gone are his companions after uttering their last wail.
His soul flies off, looking out for new paths.
So-and-so came, died and departed — a mere name.
The whole course of affection on the part of the perverse man
was blind.

This is the world lost without a Guru.

3. — Guru Nanak

Till ten a man is in childhood; at twenty he enters the age of
dalliance; at thirty he calls himself a beau;
By forty he is in his prime; at fifty his foot begins to slip; with
sixty comes an old age;
At seventy he loses his wits; by eighty he is unable to do any
work;
At ninety, being bed-ridden, he knows not the extent of his
infirmity.

†This is a shorter form of the usual-invocation, and occurs eight times in
the Book : Once here, six times in *Gauri* and once in *Bilaval*.

¹Adi Granth, pp. 137-138 (ਗੁਰੂ ਦਾਤਾ ਗੁਰੂ ਹਿੰਦੈ ਹਉ ਤਿਨ ਜਾਤੀ ॥੧॥)

I have searched and sought and seen that the world is a mansion
of smoke.

STANZA 1

Thou, O Creator, art a mystery, which has produced by itself
this universe,
Fashioning it in diverse colours and in many kinds and sorts.
Thou, who hast made it, knowest that all is Thy play.
Some enter, others make their exit, and being without the Name
meet a tragic end.
Those who led regulated lives wear-tulip red, being steeped in
God's own colour, which is love.
Let us call upon Him, the true and the immaculate, who is
efficient to ordain all things :
"Thou knowest what is what, Thou mightiest of the mighty.
I am devoted, O my true One, I am deeply devoted to those
who adore Thee in their hearts."

(II)

STAVES

1. — Guru Nanak

¹God brought out a soul and shaping a body with it put it on a
sound footing.
With the eyes man sees, with the tongue he speaks, in the ears
is placed the sense of hearing;
With the feet he walks, with the hands he works and puts on
and eats what is placed in them;
But the blind man works blindly and does not recognize Him
who fashioned this vital frame for him.
When it breaks like an earthen pot, it is reduced to mere shards,
and cannot be restored to its former shape.
There is no reliability except in the Guru, and without his reliance
no saving for man.

2. — Guru Angad

To prefer a gift to its Giver — that is the way of a self-led man.
How shall we characterize his intelligence, sense or
cleverness ?
Whatever one does within closed doors becomes known in the
four quarters of the earth.

One who does good is known as a good man and he who

¹Adi Granth, pp. 138-139 (ਜੀਉ ਪਾਇ ਤਨੁ ਸੇਤੀ ਚਿਤੁ ਲਾਇਆ ॥੨॥)

works evil is known as a sinner.

In all this, O Creator, Thou playest Thy own game : who else
shal be mentioned in this connection ?

As long as Thy light works in man, so long art Thou expressed
in his spirit; without that light let me see if anybody can do
anything.

I have come to realize through the Guru that all wisdom and
sagacity belongs to God alone.

STANZA II

Thou Thyself, O Lord, created the world and Thyself put it to
different tasks.

Trailing before man the lure of private affections, Thou ledest
him astray from Thee.

The desire of possessiveness is aflame in him and he feels
insatiable, hungry and thirsty.

The world for him is a big interrogation, in which he comes
and goes, in births and deaths.

He tires himself out in doing all sorts of formal actions, but
without the Guru none can break the spell of his affections.

When it pleaseth Thee, he receives a proper guidance and finds
his satisfaction in the contemplation of the Name.

He brings salvation to his family and a special blessing to his
mother, who begot him.

He is well praised for his good sense*, in that he has devoted
his mind to God.

(III)

STAVES

1. — Guru Nanak

¹To see without these eyes, to hear without these ears,
To walk without these feet, to work without these hands,
To speak without this tongue — that is to be dead while alive.
To know and accept the will of God is to be at one with Him.

2. — Guru Angad

Man so uses his organs that while seeing, hearing and feeling,
he does not know how to sense God.

Being maimed and crippled and eyeless, how can he rush into

*In contrast with the reputation of a self-willed man mentioned in the 2nd
Stave above, especially in line 2.

¹Adi Granth, p. 139 (ਅਖੀ ਬਾਝਹੁ ਵੇਖਣਾ ਸਚੈ ਨਾਇ ਸਮਾਇਆ ।੩।)

His embrace ?
 Make feet of Fear, hands of Love, and eyes of awareness.
 That is the way, O clever one, to meet your heavenly Beloved.

STANZA III

Thou, O Lord, art one from eternity; what is beside Thee is
 only a play got up by Thee.
 Thou didst impregnate Thy creatures with egotism, self-conceit
 and acquisitiveness.
 Thou keepest them as it pleaseth Thee, and they behave as
 Thou enablest them :
 Some, coming under Thy grace, are taken unto Thyself and are
 turned over to the Guru for instruction;
 They serve Thee, ever standing to attention, and love nothing
 else but the Name.
 They are put to it as the true task of life, all other work being
 useless.
 They have a family — wife and children — but they live detached
 in the midst of them, because they are pleasing unto Thee.
 They are speckless from inside as well as from outside, being
 immersed in Thy love.

(IV)

STAVES

1. — Guru Nanak

¹Were I to encave myself in the golden Himalayas or deep
 down in the seas below;
 Were I to stand upturned on my head, resting on earth or
 suspended in the air;
 Were I to cover my whole body with clothes*, and be ever
 washing them as my daily routine;
 Were I to shout out the texts of the Vedas of different colours,
 white, red, yellow and black;†
 Were I, as an unclean man, adopt slovenliness as my religion ‡

¹Adi Granth, pp. 139-140 (ਸੁਇਨੇ ਕੈ ਪਰਬਤਿ ਨ ਚਲੈ ਚਲਾਇਆ ।੪।)

*Like the dressy monks, called *Kaprias*, who cover even their faces.

†The 5th *patal* of the *Gayatri Tantra* gives the following colours to the Vedas :
Sam gem-white, *Rig* Yellow, *Yajur* red, *Atharva* blue-black, *Katyayana's*
Charn-Viyuh also gives the same colours to the Vedas. Bhai Gurdas says :
 "The *Rig* is blue, the *Yajur* is yellow, and *Sam* is white."

‡The reference is to the Jains of those days.

— it would be all foolishness and morbidity of mind,
Due to egotism, which vanishes completely when we reflect on
the word of the Guru.

2. — Guru Nanak

The man of ego sets himself up as a stickler to purity, and goes
on washing his body and clothes.

While scouring and washing his outside, he does not know
what dirt is sticking to his inside.

The blind one, being misled, has fallen into a death-drap.

He hugs to himself what does not belong to him, and his egoism
lends him in trouble.

If through the Guru the spell of his ego were to break, his
mind would be open to receive the Name.

And constantly dwelling on it he would find his rest in God
who is all-peace.

STANZA IV

By a happy conjunction the body and the soul are brought
together.

Their dissolution is also due to Him who made them.

The fool wishes to enjoy pleasure, but meets all pain.

As he uses his body for sinful purposes, his pleasures give rise
to diseases,

Thus joy results in sorrow and separation, and life in
annihilation.

These contradictions are brought about by the fool's own selfish
calculations,

And can be resolved by the Guru, with whom rests the fine
word

(Which is that) what happens is from God alone, who is moved
by nobody else in what He does.

(V)

STAVES

1. — Guru Nanak

¹The typical leader we have is one

Who utters falsehood and eats the food of corruption;

And yet he has the check to admonish others.

Being misled himself, he misleads those who follow him.

¹Adi Granth, p. 139 (ਕੁੜੁ ਬੋਲਿ ਮੁਰਦਾਰੁ ਅਸਾ ਤੇ ਨਿਰਾਸਾ ॥੫॥)

2. — Guru Ram Das

He who has the truth in him utters the True Name and speaks
the truth to others.

He walks in the way of God himself and puts others in the
same way.

If we have a washing-font before us, we can get rid of our dirt
by it : but by bathing in a puddle we shall take on more
slime.

The real washing-well is the perfect Guide, whose mind runs
over daily with the Name of God.

He is saved himself with his family, and dispensing the Name
among others he saves all mankind.

I, as his humble slave, would pour out my life for any body
who dwells on the Name and teaches others do so.

STANZA V

Some live on herbs and roots, picked up in the forest, where
they have their dwelling.

Some, like Yogis and Sanyasis go about in the monastic wear of
ochre;

And yet the world being too much with them, they run after
food and clothing.

They only waste their life, which is neither domestic nor
monastic.

The threat of death is not lifted from their heads, as their minds
do not rise above the threefold Maya.

Death would not approach them however, if they were to submit
their minds to the Guru's instruction and become his
humble servants.

Bearing in mind his true word and the truth contained
therein, they would be living the life of renunciation even
at home.

They who thus serve their Guru rise above all hopes and
expectations.

(VI*)

STAVES

1. — Guru Nanak

*From here onwards many passages are addressed to Muslim leaders, as the
previous ones were addressed to Hindu leaders.

¹If a piece of clothes is stained by blood, the whole dress is supposed to be polluted.

How can the hearts of those remain undefiled who drink the blood of men ?

I say, take the Name of God with your mouth, if your heart is pure.

Otherwise, the pretentious actions that you do are mere sham like embellishments of prefaces.

2. — Guru Nanak

When I am nobody, what shall I say ? Since I am nothing, what can I be ?

I do what is done for me, and say what I am told; defiled as I am, I only add to my filth, and I wash it again and again.

I am a sort of leader who knows nothing about himself, but takes it upon himself to teach others.

He who is blind and yet shows the way to others will surely lead his followers to ruin.

Such a leader, when appearing before God, will receive a good deal of chiding.

Stanza VI

Thy thought itself, O God, is equal to the observance of seasons, months, hours and moments.

No one ever got Thee by calculations, O Truth incalculable and boundless !

A learned man may be called a fool, if he is given to greed, avarice and pride.

We learn from the Guru's way of thinking that it is the Name we should read and the Name we should try to understand.

They who, through that teaching, have earned wealth of the Name, have stored up the love of God in abundance.

By carrying out the behests of the holy Name in their lives they stand justified at the bar of heaven.

He to whom belong the life and the vital frame sits inside to illumine them with His infinite light.

He alone is the true Master-Merchant; all others in the world are His retail-dealers.

¹Adi Granth, p. 140 (ਜੇ ਰਤੁ ਲਗੈ ਕਪੜੈ ਹੋਰੁ ਜਗਤੁ ਵਲਜਾਰਾ ।੬ ।)

(VII)
STAVES

1. — Guru Nanak

¹In the mosque of Mercy spread the prayer-carpet of Faith; eat
the fruits of thy honest labour; that should be the following
of the Quran.

Let modesty be thy circumcision and Gentility thy fasting :
do these things and you will deserve to be a Mussalman.
Let Right Action be thy pilgrimage to Kaaba, Truth thy guide,
Benevolence thy creed and prayer,
And submission to God's Will as thy rosary : He will then keep
your credit with Him.

2. — Guru Nanak

That which belongs to an other is unlawful, as is pork to a
Muslim and beef to a Hindu.

The Guru of Pir can help only if his follower's record is free of
corruption.

Mere indulgence in holy talk cannot take him to heaven; he can
clear himself only if he has been practising truth.

A thing unlawful does not become lawful by being seasoned
with something spicy.

False thing lead only to falsehood.

STANZA VII

Some deal in precious stones, others in mere tinsel.

There are stores of jewels inside us, only to be discovered
through the Guru's grace.

Without him nobody can find them, although some blind men
falsely blab that they have done so.

They are misguided stragglers confounding themselves in
ignorance.

To whom should they carry their complaint, there being no one
else beside Him.

Some go on crowing even when they have nothing in them;
others have stores full of worth.

There is no wealth except that of the Name : all else that is
Maya is but as ashes.

God Himself is the origin and means of what we do; He Himself
arranges everything with His will.

¹Adi Granth, pp. 140-141 (ਮਿਹਰ ਮਸੀਤਿ ਸਿਦਕੁ ਅਪਿ ਹੁਕਮਿ ਸਵਾਰਣਹਾਰਾ ॥੭॥)

(VIII)
STAVES

1. — Guru Nanak

¹It is difficult to deserve the name of a Muslim; man has a right to be so called, if he really is a Muslim.

First, he should love this religion of *fakirs*, and get rid of his property as so much rust to be scraped off by a file.

As a firm believer in the leadership of the Prophet, he should no longer bother himself about the two impostors — life and death.

Resigned to the will of God, he should know Him to be the Doer and not his own tiny self.

It is then and then only that he can be compassionate to all beings and to be fit to be called a Muslim.

2. — Guru Ram Dass

If a man were to put aside lust, wrath, lying and slander, and giving up false attachments were to renounce pride.

Where he has left lusting, if he were also to give up overcraving for his wife, he would be able to obtain the purest Divinity even in the midst of the impurities of the world.

Where he to give up thoughts of public esteem or disesteem, as well as of private family affections; and abandoning all hopes and ambitions were to devote himself entirely to God,

He, the True One, would come to dwell in his heart, and he would melt away in His Name through the holy word.

Stanza VIII

Of rulers, subjects and commandos there is none to endure,
Business houses and markets will tumble down at a word.
The fool considers solid and fine buildings as his own,
Forgetting that his vaults filled with goods will be emptied in a moment.

Where will then be his steeds, chariots, camels and caparisoned elephants ?

Where his orchards, lands and household belongings ?

And where his tents, soft-taped beds and satin pavilions ? who shall know ?

The enduring reality is the One bestower of these things, who

¹Adi Granth, p. 141 (ਮੁਸਲਮਾਨੁ ਕਹਾਵਣੁ ਮੁਸਕਲੁ ਦਾਤਾਰੁ ਸਿਨਾਖਤੁ ਕੁਦਰਤੀ ।੮।)

can be made out from His Nature.

(IX)
STAVES

1. — Guru Nanak

¹Were rivers to become milch-cows and springs to run with
milk and butters;
Were all the earth to be a mass of sugar to be enjoyed daily to
one's heart's content;
Were the mountains to become all gold and silver, studded
with diamonds and rubies;
I would still magnify Thee with a never-failing zeal.

2. — Guru Nanak

Were all greenery to become fruit, as a soft indulgence to
partake;
Were I to be enskied in a fixed sphere, where the Sun and
the Moon were arrested in their courses to give me
light;
I would still magnify Thee with a never-failing zeal.

3. — Guru Nanak

If personally my body were always ailing, as struck by both the
Rahus* the planets of sin;
And if our public life were brought to such a pass that blood-
thirsty kings were placed over us to rule.
I would still glorify Thee with a Zeal that has no end.

4. — Guru Nanak

If in privation, I have nothing for a wear but fire and frost, and
nothing to eat but air.
If having had fairies of heaven as my wives, I were to be deprived
of them;
I would still glorify Thee with a zeal that knows no end.

¹Adi Granth, pp. 141-142 (ਨਦੀਆ ਹੋਵਹਿ ਧੋਵਣਾ ਦੀਵਾਨਿ ਆਪੁ ਗਵਾਈਐ ।੯।)

*Rahu, a demon, with a four-armed trunk and a dragon's tail, had inveigled himself into the company of those who received nectar churned from the ocean. This secret was disclosed by the Sun and the Moon to Vishnu, who cut up the demon into two parts, which however, being immortalised by nectar retained their separate existence, under the names Rahu and Ketu. They are supposed, according to Hindu astrology, to inflict pain on mortals, as they do on the Sun and the Moon on occasions of eclipse.

STANZA IX

The man who does not own God as his Master is a reprobate,
 a goblin;
 And he is to be called mad who does not recollect himself.
 Controversy among people is bad; it ruins those who are engaged
 in it.
 Devoid of the Name, it serves no useful purpose; rather it makes
 them sink further and further into error.
 He who reconciles both sides accomplishes more.
 He who dubs one or the other as atheistic will himself burn as
 an atheist in the pit of Hell.
 Men of all sides engaged in truth are blessed.
 In the court of God anyone who suppresses himself is
 approved.

(X)

STAVES

1. — Guru Nanak

¹He lives who enshrines the Lord in his heart;
 No one else is really alive.
 Every breath he draws will be at the cost of his honour;
 And whatever he eats will be unlawful.
 His rejoicing in wealth and dominion is the joy of a man dancing
 naked to his own shame.
 It is lying solace
 For the Loss of honour incurred for being without the name.

2. — Guru Nanak

What is the good of eating and dressing,
 When God is not in the heart ?
 What are preparations of flour, ghee and sweet jaggery, what
 meats, what fruits ?
 What are robes and soft couches for amorous indulgence ?
 What are armies, what attendants and mace-bearers, what living
 in gay mansions ?
 All these, without the true Name, are a more flummery that
 passes away.

STANZA X

What is in a caste ? Only worth should be tested.
 If we take poison in hand and taste it, we must die.

¹Adi Granth, p. 142 (ਸੋ ਜੀਵਿਆ ਜਿਸੁ ਭਾਰ ਇਕਨਾ ਤਾਖਤੀ ।੧੦ ।)

It is known in all ages that we live under the government of God.

In whose court only those rise to power who obey His will.

The Master sends out mortals with the commission to carry out His orders.

This decision is proclaimed by beat of drum by the announcer (Guru) by means of his word.

At this some mount their horses, others busy themselves with their trappings,

While there are some who take up their kits and actually march out.

(XI)

STAVES

1. — Guru Nanak

¹When the crop is ripe, it is cut; what remains is only the chaff and the hedge.

The ears are thrashed along with their spikes, and the corn is separated from the husk which is winnowed away.

Putting together the two mill-stones, they sit down to grind the corn.

Those grains which stick to the axle remain untouched; that is the wonder to behold !

2. — Guru Nanak

Behold, what is sweet (that is the sugar-cane) is cut down, slashed and tied up at the ends.

Placing it between the rollers, the stalwarts engaged for the work squeeze it as if to punish it.

The juice drawn is put into a pan, where it moans as it burns.

Even its refuse is collected and thrown into fire.

See, O people, how it goes with those who are sweet of stalk.

STANZA XI

Some think nothing of life's end but much of its hopes.

They go through the rounds of life and death to nobody's good,

Although they say in their own minds that they are good.

These self-willed men live under the daily threat of Death.

They are untrue to their salt, these ungrateful men !

Even when they salute the Lord, it is out of compulsion, hence

¹Adi Granth, pp. 142-143 (ਜਾ ਪਕਾ ਤਾ ਕਟਿਆ ਸਲਾਮੁ ਲਿਖਿਆ ਪਾਵਸੀ ।੧੧ ।)

they do not please Him.
 If it pleases Him, these very poeple could be given the truth
 and the Name to utter with their mouths.
 Then they would salute His throne as moved by spontaneous
 luck.

(XII)
 STAVES

1. — Guru Nanak

¹What can deep water do to a fish, or the open sky to a bird ?
 How can frost affect a stone, or the married state a eunuch ?
 Even if sandal be applied to a dog, he will still follow his canine
 nature.
 Equally useless would it be to read out and explain the smriti
 texts to a deaf man,
 Or to place a blind man with the light of fifth candles burning
 together.
 If you put gold before a herd of cattle, they would only pick out
 grass to eat.
 If iron be given a beating, it will not get softened into cotton
 flakes.
 That is also the case with a fool, on whom everything said is
 lost.

2. — Guru Nanak

When a thing of bronze, gold or iron breaks,
 A Smith can apply the weld by means of fire.
 If a husband falls out with his wife,
 A conciliation is effected by children, (as is seen in the world)
 If the king makes a demand, his people can appease him by
 paying his dues.
 An empty stomach is appeased with food.
 A drought is appeased by the swelling of rivers with rains.
 There is a close affinity between love and sweet words.
 The scriptures belong to him who dares to speak the truth.
 The link of the dead with the living is the goodness and truth
 left by them.
 The whole world moves within such bonds.
 The remedy of a fool, however, is a slap on his face.

¹Adi Granth, p. 143 (ਮਛੀ ਤਾਰੂ ਕਿਆ ਆਪਿ ਬਖਸੇ ਕਰਤਾਰਿ ।੧੨ ।)

While talking of these affinities, Nanak's own view is :
By praising God we get established a close bond with Him.

Stanza XII

God Himself creates the environment of Nature, in which He
studies mankind.

He Himself tests them and finds some to be true coins, others
to be false.

The true ones He puts into His treasury, and the false ones are
thrown out.

As the spurious ones are rejected by the highest court, where
can they appeal for redress ?

The best course for them would be to run to the Guru,
Who would remind them with his word, and turn the bad ones
into the good.

They would then be accepted at the true court for the sake of
their love for the Guru.

What reckoning is there for them to face who have been
redeemed by God Himself ?

(XIII)

STAVES

1. — Guru Nanak

¹The Pirs, Sheikhs and Rajas, like everybody else in the world,
will go under the earth;

So also will the emperors : only God will remain, —
Only Thou, Thou alone, O Lord !

2. — Guru Nanak

Neither gods, nor titans, nor humans,
Neither Yogic adepts, nor strivers for yoga on earth are of any
account :

If there is any, it is only One : who else could there be ?
None else but Thee, Only Thee !

3. — Guru Nanak

There is none among men to do justice,
Nor in the seven regions below the earth.
If there is any, it is only One : who else could there be ?
None else but Thee, only Thee !

4. — Guru Nanak

Neither solar, nor lunar, nor any other sphere,

¹Adi Granth, pp. 143-144 (ਹਮ ਜੇਰ ਜਿਮੀ ਖੋਟਾ ਖਰਾ ਪਛਾਣਿਆ ।੧੩ ।)

None of the seven continents or the seas,
 None of any climes is stable,
 None except Thee, only Thee !

5. — Guru Nanak

The daily bread is not in anybody's hand :
 There is one hope for all, and that is enough.
 If there is any, it is only One : who else could there be ?
 None else but Thee, only Thee !

6. Guru Nanak

Birds have no money with them :
 They rest their hopes on trees and water-pools
 God is their Providence :
 Only Thou, Thou alone, O Lord !

7. — Guru Nanak

What is etched on one's brow
 Cannot be effaced by anyone.
 It is God who gives power, or withdraws it.
 None else but Thee, only Thee !

STANZA XII

True is God's will, conveyed through the Guru.
 Its truth is realized by self-apprehension and by accepting its
 rendering by the Guru :
 That His court is just and is symbolised by the Word,
 And that man can merge himself into Him by meditating on
 that Word,
 The man who prefers to follow his own counsel finds himself
 ever wrong, wandering in the mazes of error.
 Like a dung-worm he lives in filth, and has no taste for anything
 nobler.
 Being without the Name he comes to grief, and repeats himself
 in life and death.
 God is the true assessor, who distinguishes between right and
 wrong.

(XIV)

STAVES

1. — Guru Nanak

¹God can make lions, hawks, kestrels and falcons to eat grass;
 And those that eat herbs can be made to eat flesh : He can so

¹Adi Granth, p. 144 (ਸੀਹਾ ਬਾਜਾ ਚਰਗਾ ਪਤਿ ਸਿਉ ਜਾਈਐ ।੧੪ ।)

divert their natures.

He can raise hillocks in flowing rivers, and cover deserts with fathomless seas.

He can endow a worm with state, or reduce royal armies to dust.

All creatures live as long as they breathe; but what would it cost Him, if He were to make them live without breathing ?

He provides sustenance to each, just as it pleases Him.

2. — Guru Nanak

Some creatures are flesh-eating, others live on herbs.

Some creeping in the dust make it their food.

Some who practise control of respiration go on counting their breaths.

Others believing in the Formless God rest themselves on the Name.

Believing their Giver to be alive, none of them suffers from hunger.

They who do not have Him in their minds are always disappointed.

STANZA XIV

We can engage ourselves after the Guru by a peculiar grace,
And then as he instructs us we dispense with our self and dwell upon the Name.

By engaging ourselves in anything else, we only waste our lives.

All that we eat or wear without the Name breeds poison.

By praising the true Word we merge ourselves in the True One.

Without serving the Guru there is no abiding in peace; rather we have to come here again and again

To the old haunts of worldiness, where all capital is false, yielding no earning but that of falsehood.

If, on the other hand, we choose pure Truth for offering praise, we can get away with honour.

(XV)

STAVES

1. — Guru Nanak

¹If men are so disposed by Thee, they may take to playing and singing or may as pilgrims bathe in holy waters;

¹Adi Granth, pp. 144-145 (ਤੁਧੁ ਭਾਵੈ ਤਾ' ਸਚਿਆਰੁ ਸਚਿ ਸਮਾਈਐ ।੧੫ ।)

Or, if such be Thy will, they may take to smearing their bodies
with ashes and sounding horn-pipes or conchs;
Or, if Thou so will it, they may read Quranic literature and be
called Mullas or Sheikhs.
Should it please Thee, they may become Rajas, indulging in all
kinds of pleasure.
Or, like heroes, may swing the sword and get their heads knocked
off.
If it so please Thee, they may go to foreign lands and return
home with their ears humming with all sorts of talk.
Or if Thou wert so to dispose them, they may take to Thy
Name and win Thy pleasure by doing Thy will.
They are THE thing : all others, I may submit, are labouring in
falsehood.

2. — Guru Nanak

As Thou art great, all greatnesses come from Thee; Thou being
good, everything good is because of Thee.
As Thou art real, everything is real; nothing can be illusory.
Explaining, talking, walking, living and dying in themselves are
transient,
But being created as His will they are kept real in His will by
God Himself, who is real.

STANZA XV

We should boldly serve the Guru and get our doubts removed.
We should do whatever work he assign to us.
If he is kind, we may take to contemplation of the Name,
To which we may get added — if we are good disciples — the
gift of devotion, which will be a real gain.
If, however, we are not good disciples, we shall take to falsehood,
which will entangle us in its own mists.
If we betake ourselves to the door of the True One,
We shall be called into the high Palace on account of the call of
truth.
A man of truth is always justified and is taken up into the ultimate
truth.

(XVI)

STAVES

1. — Guru Nanak

¹The times are cruel like a dagger, and the rulers are like butchers;

¹Adi Granth, p. 145 (ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਸਚੈ ਸਬਦ ਸੁਹਾਇਆ ॥੧੬॥)

justice has taken wings and fled.
 Falsehood is lowering like the darkest night of the month, and
 truth, like the moon of that night, is not seen to arise.
 I am perplexed in my look-out for the way,
 But no way is found for the world out of the darkness.
 Given over to pride, the world groans in distress.
 Say, Nanak, how shall it be saved ?

2. — Guru Amar Das

In this dark age God's praise has manifested itself as a brilliance
 giving out light for the world.
 But it is some rare man of faith who avails himself of it to blaze
 the trail for others.
 God bestows it on him who comes under His eye of grace,
 And then, he receives it through the Guru.

STANZA XVI

Men of devotion of men of the world have never agreed.
 Their Creator being infallible cannot be misled by anyone.
 He attaches the godly to Himself, because they practise what is
 scrupulously honest.
 The worldly ones He alienates from Himself, because they
 continually utter untruth and take in what is poison.
 They are so infected by the baneful passions of lust and anger
 that they have no idea of making a departure from here.
 On the other side are the devotees who are engaged in God's
 service and daily worship His Name,
 And who becoming the slaves of His slaves have lost all sense
 of their own self.
 When they appear before the Lord, their faces shine with the
 lustre lent by the word.

(XVII)

STAVES

1. — Guru Nanak

¹They who praise the Lord early in the morning and with a
 single mind meditate on Him,
 They alone are really rich, because they make most of their
 time in the deadly struggle for life.
 In the second watch, there are so many ways to divert the mind
 of man.

¹Adi Granth, pp. 145-146 (ਸਬਾਹੀ ਸਾਲਾਹ ਜਿਨੀ ਪੂਰੇ ਗੁਰਿ ਪਾਈਐ ।੧੭।)

Which plunges into the deep waters of life and sinking in some
does not find its way out.

In the third watch, when hunger and thirst both clamour in
him, he puts food into his mouth.

Although what he eats becomes filth, yet he must love eating.
In the fourth watch comes on drowsiness, which makes man
close his eyes and go into the world of dreams.

On waking again he takes up his old disputes, and enters the
lists as if for a hundred years.

All times and all watches are well-spent, if God's fear is
constantly in the mind.

All bathing is well-done, if it is done with God in the heart.

2. — Guru Angad

They alone are perfectly rich who have obtained the Lord of all
perfections.

They are care-free at all hours of the day, being rapt in the
single love of God,

Whose vision of infinite beauty is for rare men to glimpse.

If by maturing of destiny a man were to meet the perfect Guru,
whose word is perfection.

And get himself perfected by Him, he will be found wanting in
no measure.

STANZA XVII

When Thou art with me, what more can I wish ? That is the
truth I declare.

He who is robbed on the way by the thief of idle-busyness,
does not reach his destination — the palace of his Lord.

He only wastes his labour, being wooden-minded.

The life, that has no truth in its make-up has to be re-cast again
and again.

How can it weigh up to the standard, when put in the scales.

No one will find it short of weight, if pride is taken out of it.

The good lives on examination are found acceptable at the gate
of the All-seeing.

The true ware is to be obtained only from one shop, that is, of
the Guru.

(XVIII)
STAVES

1. — Guru Angad

¹All the day long, people are busy searching the eight continents*
of the outer world, ignoring the ninth one, which is the
human body.

In that is contained the ninefold treasure of the Name, which is
the quest of all that is good and wise in humanity.

They to whom it is given in good luck praise it as guided by a
Guru or Pir.

These awakened ones feel an urge in them to rise early in the
small hours of the morning.

They are attracted to the friendly bosom of a river, with the
holy Name vibrating their hearts as well as their lips.

There is distributed heavenly nectar, which is granted as a gift
of grace.

Man's life, as gold, is put to the touch and its true colour comes
out fully.

If it wins the eye of the Assayer, it is no more put in the fire.

It is good if remaining hours of the day are spent with truth,
and for that we should sit with those who are well-read.

With (them we should discuss what is good and what is bad, so
that we may know how to reduce to total stock of
falsehood.

There we shall know how to reject those who are evil and
appreciate those who are good.

It is idle to talk there of personal joys and sorrows, for which
the proper place is the Divine Master Himself.

2. — Guru Angad†

Water is the father, great earth the mother, and air inspires our
clay.

Day and night are the nurses, male and female, in whose lap the
whole world is playing.

¹Adi Granth, pp. 146-147 (ਅਠੀ ਪਹਰੀ ਅਠ ਮਹਲਿ ਬੁਲਾਈਐ ।੧੮ ।)

*The whole creation is divided into nine parts, called continents. The Guru takes the human body to be a continent by itself, and the rest of the world as eight continents.

†This passage has already occurred as the Epilogue of Guru Nanak's *Jap* for which see page 16.

Our deeds, good and bad, shall be read out in the presence of
the Supreme Judge.

According to their own actions, some shall get a place near
Him, while others shall be thrown far away.

Those who kept the Name always in their hearts, their toil shall
be over,

And their faces shall reflect glory, Nanak, in their company
many others, too, shall be saved.

STANZA XVIII

The Guru tells us that the true nourishment for man is Love,
True conviction can come to him only with Truth, and with
Truth alone can his nature fully bloom.

Whether in a chastled town or in a village, he can feel at home
only with Truth.

With condescension of the Guru he obtains the Name and
feels happy in love.

Falsehood cannot take us to the court of the True One;

Rather it takes us away from that high place.

We receive no check, however, if we produced to it with the
banner of the true word flying over us.

If we hear the truth, comprehend the truth, and interpret the
truth, we shall be called in.

(XIX)

STAVES

1. — Guru Nanak

¹Were I to make my house of snow, my clothes of fire and my
food of iron;

Were I able to bear all troubles as easily as one drinks water,
and ride the earth about as a steed;

Were I able to put the whole skyful of stars in a pair of scales,
and weigh it against single *tanka*.

Were I to enlarge myself beyond all capacity, and to lead everyone
by the nose;

Had I a potency of the mind which would enable me or my
agents to do anything I liked,

I would still say : Great is the Lord and equally great are His
gifts, which He gives according to His will.

He whom He brings under His eye of grace learns to glorify

¹Adi Granth, p. 147 (ਪਹਿਰਾ ਅਗਨਿ ਹਿਵੈ ਸਬਦਿ ਬੁਝਾਈਐ ।੧੯ ।)

Him through the true Name.

2. — Guru Angad

The mouth will never have enough of talking, nor the ears of hearing,

Or the eyes of seeing : each one of these senses is interested in its own peculiar taste.

They are ever hungry, and their hunger cannot be appeased by mere words.

Man's craving is satisfied only when by uttering God's praises he gets himself absorbed in Him.

STANZA XIX

Without the True Name all is false, everything done is illusory.

Without it man being false shall be bound and marched off.

Without it his body is mere ashes to be rolled in the dust.

And whatever he puts in as food or puts on as dress is mere privation.

Being without the true Name falsehood shall not take us to heaven;

Rather by following the lying attractions of the world we miss our way to that eminence.

The whole world is deceived by that treacherous Beldame, Maya, and has to come and go again and again,

Until the inner fire of passions is extinguished by the Guru's word.

(XX)

STAVES

1. — Guru Nanak

¹The Guru is the tree of Contentment, with Righteousness as its flower and Divine knowledge as its fruit.

Watered with Love it is ever in leaf, and its fruit ripens with Meditation and active Goodness.

It is to be eaten with the flavour of Faith, which is the gift above all gifts.

2. — Guru Nanak

There is a tree of gold, whose leaves are of coral and blossoms of gems and jewels.

He is the Guru, who bears pearls for fruit, in the form of words coming out of his mouth : you can see him in the core of

¹Adi Granth, p. 147 (ਨਾਨਕ ਗੁਰੂ ਸੰਤੋਖੁ ਬੁਝਿ ਸਚਿ ਸਮਾਈਐ ।੨੦ ।)

your heart.

If a man were fortunate enough,
He would salute all the places of pilgrimage in the feet of the
Guru; nay, worship them as much superior.
Violence, passion, avarice and wrath are four streams of fire,
Into which people fall and get burnt, but from which deliverance
is possible for them, if they attach themselves by good
grace to the Guru's feet.

STANZA XX

If we die to our passions, and thus die while yet alive, we shall
not have to regret it.
This world is given over to falsehood : who is there to listen ?
All are dizzily rushing after their own affairs, and nobody will
stop to give a part of his love to truth.
All the time, ominous death, ruinous death hangs over the head
of such a world.
It waits for a hint from above that it may have its chance to
strike.
The same Will from above may send down Love to fill man's
heart.
There is not a minute's delay, when he measure is full.
He comprehends these things through the Guru and rests in
his truth.

(XXI)

STAVES

1.— Guru Nanak

¹A colocynth, small or big, arsenic, *Akk*, thorn-apple and *neem*-
fruit.
Are all in the thoughts and words of a man who never thinks of
God.

To whom shall we say this ? They go about as orphans of fate.

2. — Guru Nanak

The spirit of man is a bird moving on the wings of its destiny,
which sometimes is high and sometimes low.
It perches sometimes on a *Sandal*-tree and sometimes on an
Akk-plant, rising again sometimes to heights of love.
That is the way with the Lord : He moves man according to His
will.

¹Adi Granth, pp. 147-148 (ਤੁਮੀ ਤੁਮਾ ਵਿਸੁ ਏਕੁ ਮੀਨਿ ਵਸਾਵਣਾ ।੨੧ ।)

STANZA XXI

So many give talks on God, and die so talking.
 The Vedas too give sermons on Him without finding His end.
 His secret is found not by reading but by understanding.
 Out of the six orders of friars and monks, it may be some rare
 one who arrives at the truth.
 The true Being is beyond our apprehension, but can be
 manifested through the word.
 An approach to Him can be found by one who confesses the
 infinity of His Name.
 It becomes a bard like me to sing the song of obeisance to the
 Creator,
 And to bear Him in mind as One who remains the same in all
 ages.

(XXII)

STAVES

1. — Guru Angad

¹If a charmer of scorpions were to handle a serpent,
 He would be applying a stinger to himself by his own hand.
 It is so willed by the Master from on high that he should be
 hurled down from the top.
 Similarly, if a self-willed man were to contend with one who is
 Guru-guided, he is sure to go under; that is the law of
 justice and equity.
 God is the Lord of both; He sifts them carefully.
 Be it known, therefore, that everything happens according to
 His design.

2. — Guru Angad

A true judge of things is one who can judge himself.
 If he is a physician, he will be known as an expert, if he
 understands both the disease and its remedy.
 If he is a traveller, he does not dally with affairs on the way,
 knowing that he is only a temporary wayfarer.
 If he is a trader, he keeps in view his investment when he talks;
 and when losing he knows the estimate of his loss.
 As a mediator, he would be acceptable, if he does not act selfishly
 but takes his stand on truth.

¹Adi Granth, p. 148 (ਮੰਤ੍ਰੀ ਹੋਇ ਅਭੁਹਿਆ ਅਮ੍ਰਿਤੁ ਪੀਵਿਆ ।੨੨।)

If an archer aims his arrow at the sky, how can it reach its mark,
Which is inaccessible ? It will only recoil on the archer, you
know.

STANZA XXII

Women in love with their Husband adorn themselves with
love.

They yearn for Him day and night, and can in no way be
deterred from it.

Being put in good trim by the word, they must have their place
in their Lord's own palace.

This request of theirs, put in all humility, is reasonable,
Because the right place for wives is with their Lord, and when
they have to be away from Him, it must be with His
permission.

They also address their comrades who are so dear to them :

"How wretched is life without the Name ! confound that sort
of living !

Look at us, who have been rejuvenated by the word and have
drunk its nectar."

(XXIII)

STAVES

1. — Guru Nanak

¹A sandy desert is not satisfied with a shower of rain, nor is the
hunger of fire appeased with fuel.

Asking is never satisfied with his dominion; and the seas get
dry as soon as they are filled.

Similarly, how intense must be the quest for the true Name !

2. * — Guru Angad

Man's life is uncreative as long as he does not know God.

It is some rare few who by the good offices of the Guru get
across the tossing waves of life.

My own observation is that God is the efficient cause of all
causes,

And that He who has set up this machinery keeps its motive
power in His own hands.

STANZA XXIII

Man becoming the Lord's own minstrel resides at His court,

¹Adi Granth, pp. 148-149 (ਮਾਰੂ ਮੀਂਹਿ ਨ ਜੀਉ ਮਿਲੇ ਪਿਆਰਿਆ ॥੨੩॥)

* This stave, which is in Gatha and not in Sanskrit, occurs among the Gatha compositions of Guru Nanak given towards the end of the Holy Granth.

Where his budding heart blooms, as he praises his real Master,
And his mind luxuriates in the perfection obtained from His
encouraging eye.

He knocks out the inimical tendencies in him and develops the
good ones.

He shows the right path to those who are for serving the true
Guru,

And by reflecting on his word to drive out all thoughts of
death.

To such men regenerated by the word this Minstrel rehearses
the Ineffable,

And they seizing on the fundamentals of His excellence meet
the object of their love, the Lord Himself.

(XXIV)

STAVES

1. — Guru Nanak

¹Being born in sin, men go on committing sins, for which they
are again thrown into sins.

They cannot be got rid of by washing, even if they were put
through hundreds of washes.

They can, however, be forgiven if God were to exercise His
mercy; otherwise there is nothing for it but to receive a
good hiding.

2. — Guru Nanak

All talk is meaningless, if we ask for happiness to the exclusion
of all pain.

Joy and woe are the clothing designed for man to wear before
God.

It is better to keep silent before an authority where all talk is
doomed to failure.

STANZA XXIV

After looking for Him in all directions, I turned my thoughts
inwards,

And found that it is the true and the ineffable Lord who creates
and looks after all.

Those who lose themselves in the wilderness are shown the
way by the Guru.

Thanks to the true Guru through whom this truth is realized.

When he strikes a light inside us, we discover the Gem Divine

¹Adi Granth, p. 149 (ਖਤਿਅਹੁ ਜੰਮੇ ਖਤੇ ਜਗੁ ਫਿਰੈ ਬੇਤਾਲਿਆ ॥੨੪॥)

within ourselves.

They who have seized this truth praise the Lord through the word and rest in peace,

While they who do not fear Him have much to be afraid of, and they who are given to pride are annihilated.

The world, straying away from the Name, wanders about like goblins.

(XXV)

STAVES

1. — Guru Amar Das

¹Man is born in fear and dies in fear, carrying yet a fear in his mind.

If he were to die to life in the fear of God, his coming to this world would have been happy.

2. — Guru Amar Das

If he lives without the fear of God and enjoys life intensely, And so he dies without that fear, he would be going away with a black face.

STANZA XXV

If the Guru were kind, all our wishes would be fulfilled,

We would never grieve, nor would we ever feel troubled,

As our hearts would be enraptured by the love of God.

If the Guru were kind, there would be no fear of Death,

As we would always be enjoying physical well-being.

If the Guru were kind, we would have all the sources of aesthetic joy at our command,

And would ultimately merge in Truth.

(XXVI)

STAVES

1* — Guru Nanak

²They have their heads picked of hair; they drink washings, and eat leavings begged from others.

¹Adi Granth, p. 149 (ਭੈ ਵਿਚਿ ਜੰਮੈ ਸਚਿ ਸਮਾਈਐ ।੨੫ ।)

* A satire on the Jains who are very particular about non-killing of animals and who in pursuance of that purpose remove their hair, avoid using water even for bathing, refrain from attending meetings or walking about in large numbers for fear of injuring animal life, and who even when they walk carry a broom with them to brush away insects from their path.

²Ibid., pp. 149-150 (ਸਿਰੁ ਖੋਹਾਇ ਜੋ ਤੁਧੁ ਭਾਇਆ ।੨੬ ।)

They rake up their ordour to inhale its smell, and feel shy to look at water.

They get their heads plucked like sheep, with hands covered with ashes.

They ignore the occupation of their ancestors, and their families are left to lament.

As they expect no obsequies — lamps and rolls and leafy platters — for themselves, where shall they be deposited when they die ?

They are denied access to all the holy places, and the Brahmins would not touch their food.

They are always unclean, and wear no mark of religion on their brows.

They sit in sulk, as if they were always in mourning, and they go to no public-meetings.

With a cup on their loins and a broom in their hands, they walk in single file.

They are neither *Jogis* nor *Jangams* ‡, neither *Qazis* nor *Mullas*.

They are ruined as doomed by God, this whole degenerate lot !

Life and death are the sole concern of God; none else can afford protection.

Fie on this plucking of heads, if it means going without washing and alming !

Why shy of water, from which came gems at the time when the Meru* was made a churn-staff by gods.

It was the gods who set up the sixty-eight places on the waterside, where holy days are celebrated and the sacred word is dispensed.

By bathing the Muslims are able to pray and the Hindus to offer their worship; sensible people always bathe.

At death and at birth man is purified when water is poured on his head.

But this is not to the liking of these head-plucked devils.

‡ The Lingaists, who worship Shiva and his Lingam.

* The Olympus of the Hindu, with which the ocean was churned and fourteen gems of precious things were produced. They were Lakshmi, the wife of Vishnu, the nectar, the moon, the wishing tree, the all-yielding cow of heaven, the all-curing physician, a seven-headed horse, a prodigious elephant, etc.

When it rains, there is corn, sugar-cane and cotton which provides covering for all.

By rains is produced the daily browse for kine, which yield milk for women to churn.

By means of the butter thus obtained burnt offerings, sacred feasts and adorations are held; by its use social affairs of man, like marriage, are managed becomingly.

Oh if these men knew that all the Sikhs are rivers, as their Guru is the ocean, in which to bathe is to get upraised.

But if still these pluck-heads would not bathe, let us have done with it by throwing seven handfuls of dust at their heads !

2. — Guru Angad

What can frost do to fire, or night to the sun ?

What can darkness do to the moon, or distinctions of caste to wind and water ?

What can material oblations do to the earth, which is already full of them.

The credit of a thing lies in its being acceptable to God.

STANZA XXVI

Thou, O Lord, hast always been praised as wonderful.

Thou art the only authority that endures; the others have to come and go.

They who ask from Thee the gift of Truth are just like Thee.

The Truth is Thy commandment, conveyed beautifully through the word.

Which is obeyed subsumes perfect knowledge and meditation, obtained direct from Thee.

And when by Thy grace a sign is made of acceptance, it does not go off, however one may try to remove it,

Because it comes from Thee who art a true Giver, whose gifts are daily self-surpassed.

Nanak asks for that gift may be pleasing to Thee.

(XXVII)

STAVES

1. — Guru Angad

¹What instruction shall be given to those who have accepted Divine Nanak as their Guru,

¹Adi Granth, p. 150 (ਦੀਖਿਆ ਆਖਿ ਸਾਲਾਹਿ ਪੂਰਾ ਪਾਇਆ ।੨੭।ਸੁਧ ।)

Who has initiated them into the truth that by praising of God
we can get merged into Him.

2. — Guru Nanak

He whom God grants has the capacity to understand.
He who is given by Him to know knows everything.
Mere wordy preaching entangles one in the mazes of Maya.
It is by His will that He made all forms.
He alone knows all their purposes.
The word, O Nanak, is of His own saying.
He to whom it is given has his doubts removed.

STANZA XXVII

I, a bard out of work, have been given a task to do.
It is an order from above that I should sing odes by day and
odes by night.
The Master Himself summoned me to His veritable presence.
I was presented with a robe of praise,
And by way of food came down a dish of the ambrosial
Name.
As instructed I had of it my fill and felt happy.
I, as a bard, sang out the word and spread it abroad.
Thus commending His truth I got a vision of His
perfection : — 1 (Corrected)